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ABSTRACT

This collection of nine papers is intended for policy makers and educators and marks the beginning of new emphasis on and debate about the indigenization of social and community work education in South Africa. "'New Careers for the Poor': A Review of the Career of an Innovative Idea" (Joseph Katan) reviews and examines the history of the idea of employing indigenous workers in human service organizations and the factors that affected its course of development. It traces the beginning of the idea of idigenization from the 1960s to present day concerns. "The Need for the Indigenisation of the Education of Social Workers in South Africa" (Thobeka T. Kuse) proposes that social work training incorporate the values of the people if it is to be effective in terms of service delivery. "The Family Services Associate Curriculum: Social Work Education for Indigenous Workers" (Wilburn Hayden, Jr.) describes the curriculum. "Southern African Regional Approaches to Indigenising Social Work Education and Practice: The Case of Botswana" (Kwaku Osei-Hwedie) focuses on the seeming inability of programs to indigenize and the factors leading to this situation. "Indigenisation of Social Work Education: A Personal View at a University" (Jean D. Triegaardt) explores and analyzes those issues that have an impact on the process of indigenization from a university point of view. "Indigenisation of Social and Community Work Education: A Personal Technikon View" (Desiree de Kock) looks at the important role technikons (technical schools) have to play. "South African Perspectives of Indigenisation: A Personal Technikon View" (J. N. Steyn) concentrates on a technikon approach to the offering of courses. "The South African Curriculum and Qualification Requirements for Social Workers" (Jouberto Lombard) focuses on an overview of the origin and development of curricula and qualification requirements, explains the present curriculum and qualification requirements, and discusses a personal vision for them. "The UK (United Kingdom) Approach to Social Work Education and Qualification: The Diploma in Social Work" (Tony Hall) is partly a description of the new approach to social work and social care training and partly a case study in institutional change. Individual chapters contain references. (YLB)

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Indigenisation in social and community work education

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HSRC Co-operative Research Programme:
Affordable Social Provision
and the
Institute for Indigenous Theory and Practice

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Speedy collection and thorough initial editing of the papers by Hans Normann and particularly Marchelle Erasmus has enabled the HSRC to bring the papers to publication much sooner than would otherwise have been the case.

As always the HSRC values the opportunity to disseminate information on important research and practices such as those referred to in this publication. It does not, however, necessarily agree with all the views expressed and the conclusions reached in the publication.

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Preface

The indigenisation of education for those concerned with helping people as individuals, groups or communities to overcome the ills of society is long overdue in South Africa. *Indigenisation in social and community work education* is a relevant and significant publication for policy makers and educators and earmarks the beginning of a new emphasis on and debate about indigenous helping technology. I use "technology" to refer to a body of knowledge that incorporates a distinctive way of viewing the universe and that is usually known by an identifiable doctrine or paradigm. In this sense one can think of social work, the judiciary and education as social technologies. Many reasons are given for the importance of indigenisation. Some believe appropriate technology can be achieved only through indigenisation. Indigenisation is seen as successful if a good match between needs and helping roles exists and if procedures, norms and ideas are used that societies know, understand and can control. Others prefer to emphasise authentication, i.e. utilisation of genuine and authentic ideas, resources and processes rooted in the local system, in describing helping technologies. They appeal for a form of antiquarianism, or preserving what exists because of its aesthetically satisfying quaintness. There are also those, motivated by the liberation theology of Latin America and Freire's conscientisation approach, who call for reconceptualisation by focusing on local experience from which "new constructs" are created to empower marginalised groups in society.

In my view there is a more fundamental rationale for indigenisation. Indigenisation refers primarily to conserving in order to develop. Just as nature conservation is vital to the survival of *homo sapiens*, conservation of helping technologies is necessary for the development of people. The ecological perspective helps us to better understand the ways in which people interact with their environments. We know that when habitats are rich in resources required for growth and development, human beings tend to thrive. Helping technologies are important "resources" and vital to the growth and development of people and communities. It does not make sense to destroy these resources or to replace them with others that are less effective and environmentally unfriendly.

A form of antiquarianism is not advocated. Our social helping conservation policy should assist us in building on those technologies that are effective, to develop them and to make them known to others. At the same time we should seek out the advantages of new technologies which arise almost at random at different places on the globe and at different times. It is not only morally imperative to adopt technology that offers obvious advan-

tages, but also incumbent on the system in which this new knowledge arises, to facilitate although not force its global diffusion.

On the other hand, it is equally important when adapting new technology to do so with extreme caution and only after assessing a community's own traditions for accultured equivalents and using them whenever feasible.

These simple guidelines can help us because I believe the vexing problem of distinguishing between what we call loosely the indigenous and the imported implies a dichotomy that is too sharp and overdrawn. In Asian systems — with early Taoism, Confucianism, Buddhism, Hinduism, Christianity and Islam and a history of European imperial rule that includes Britain, the Netherlands, France and the United States for significant periods — it is extremely difficult, if not impossible, to separate what is indigenous from what is not. In South Africa we are faced with a similar problem.

Sterile intellectual argument on the genesis of a particular norm, practice or institution should be replaced by the diffusion of ideas or technologies of universal relevance. Let us consider for example the currently popular idiom of participation. The participatory ethic was prominent in the United States a century ago as a response to widespread corruption in city and state government. Today, it emerges again as a regnant idiom as a response to distrust among racially and economically disparate groups in society. The evolution of the participatory ethic is however far too complex to locate its genesis in time and space. Perhaps it originated from early Scandinavian "folk moot" or the social practice of obtaining consensus in the context of harmonious social relations dominant in Asian societies, or equivalent tribal practices in Africa, or perhaps it should be traced to the Westminster model in Britain.

In realising that there is not an inevitable and unilinear progression to Utopia which follows a route from West to East, we need to reassess, not unconditionally accept or ignore, the unique mode of each distinctive African helping system. This is the only way towards development and for recapturing pride and dignity in our own cultural forms. *Indigenisation in social and community work education* makes a valuable contribution to preserving and developing our own helping technologies.

Riaan van Zyl
June 1996

1 "New careers for the poor": A review of the career of an innovative idea

Joseph Katan[1]

Introduction

Thirty years have passed since the publication of Pearl and Riessman's book *New careers for the poor: The nonprofessional*[2] *in human service* (Pearl & Riessman, 1965). This book was one of the first publications, and perhaps the most important among them, that raised the idea to employ indigenous workers in human service organisations (HSOs). This idea was designed to achieve two interrelated objectives: first, to fight poverty by providing employment to poor people in HSOs; and second, to promote basic changes in the structure and activities of these organisations and in their interrelationships with clients.

Beginning in the middle of the 1960s, and up to the middle of the 1970s, the idea of employing indigenous workers in HSOs gained considerable legitimacy and support which facilitated and encouraged its implementation in a wide range of HSOs in the US and other Western countries. But from the middle of the 1970s the idea began to decline. It seems that now, 30 years after the publication of Pearl and Riessman's book, the time is ripe for a review and examination of the history of the idea and the factors that affected its course of development.

This review is necessary not only for exploring the fate of this specific idea, but also for identifying and understanding the factors that could affect other ideas and programmes designed to cope with poverty and social distress, to form a new structure for social services and to change the fate of poor and other vulnerable populations.

The non-professional employment idea — background and significance

Actually, there was nothing new in the demand to employ non-professional workers in HSOs. These workers, often called paraprofessionals or subprofessionals, were always part and parcel of human services personnel. They worked in hospitals, medical clinics, institutional and community services for the elderly, community centres, welfare departments and a wide range of other services. The innovative dimension in the idea put forward by Pearl and Riessman as well as other scholars (Brager, 1965; Gartner, 1971; Grosser, 1966; Sobey, 1970) was associated with their suggestion of an original and new look at the status and functions of the non-professional worker, and a different perception of his/her potential contribution to

the functioning of HSOs, and to their ability to provide qualitative and meaningful services to their clients.

According to this innovative view, the non-professional is not just a worker who lacks formal professional education and therefore fulfils only routine and simple organisational roles under the control and responsibility of professional workers. Pearl and Riessman and other scholars who raised the idea view the non-professional workers, and especially those who share common social and cultural background with HSO clients, as indigenous workers who possess several unique and vital qualities. Thus, the indigenous non-professional lacks certain characteristics, such as formal education, but at the same time he/she possesses other characteristics that the professional lacks, but which are not less important.

These workers know the organisation's clients well and often share with them experiences of poverty and distress. Furthermore, many of them were in the past, or continue to be, clients of HSOs. Due to their close ties with the clients and the community in which they live, the indigenous workers are equipped with cultural codes, knowledge, values, commitments and life experiences that may contribute to improving the scope and quality of service they can provide to clients.

According to this approach, the employment of indigenous workers is beneficial to the HSOs (strengthening their image and legitimacy in the community and improving their relationships with clients), to the clients (improving the services provided to them), to the workers themselves (obtaining employment, improving their self-image and empowerment) and to the general society (reducing unemployment and poverty).

The call for the employment of indigenous workers in HSOs had introduced into the conventional narrative that was common in the human services at the beginning of the 1960s several new concepts such as "indigenous theory", "indigenous practice", "praxis", "experiential knowledge" and "closeness between workers and clients". These concepts challenged and even cast doubts on concepts and perceptions that were dominant among the human services and their professional workers.

Thus, the "indigenous non-professionals employment" idea was innovative, not only because it suggested a new and different look at the functions and status of the non-professionals, but also because it required changes in the structure and operation modes of the organisations and the status and functions of their professional workers. The emphasis on indigenous theory and practice and experiential knowledge, based on subjective experiences, anchored in the worker's own personal background and realities of life and the demand to utilise these resources in the work with clients, did not fit, and even contradicted, the emphasis put by professionals on expertise, knowledge and intervention techniques obtained through formal education and continual professional training. Furthermore, the idea's emphasis on the virtues

and qualities of "indigenous practice" and "experiential knowledge" was accompanied by sharp criticism against the weaknesses and inadequacies of professional theories and practices, and their inability to cope properly with the problems of disadvantaged populations.

Similarly, additional ingredients of the non-professionals employment idea were in contrast to other principles emphasised by HSOs and their professional workers. The call for employment of ex-clients and their involvement in meaningful organisational roles and the demand to enrich the functions and to raise the status of non-professionals who already worked in organisations did not fit the organisational hierarchical structure, its internal mobility patterns and its rules concerning the proper relationships with clients.

These conceptual and practical incongruities between the indigenous non-professionals employment idea and organisational and professional principles could have hindered HSOs' readiness to digest this new breed of workers. Formal organisations, like any other social entities, are reluctant to absorb new components that may threaten their stability and survival.

Furthermore, they generally tend to disengage themselves from such elements, or to neutralise their radical and dangerous ingredients. However, the difficulties and blockages faced by many innovative ideas on their way towards concrete implementation originate not only in organisational resistance to change, but also in the disinclination of the initiators of innovative ideas to take concrete steps in order to substantiate them. This tendency may stem from various reasons, such as lack of resources, limited public support, low feasibility, and lack of initiative.

Thus the chances of the indigenous non-professionals employment idea to establish a real and long range "career" in HSOs were very slim. However, due to various factors in play in the US in the beginning of the 1960s, this idea enjoyed a different fate and did indeed succeed in climbing up a path that would lead it towards concrete implementation. These factors will be described in the following section.

Factors promoting the indigenous non-professionals employment idea

A combination of various factors that influenced the US social and political scene in the 1960s has contributed to the emergence of the idea, to its spread and to its implementation in a wide range of HSOs. This was a period of growing awareness of the existence of an "other America" characterised by severe distress and poverty, chronic unemployment, social negligence and hopelessness. This awareness instilled in many people a sense of guilt and reinforced the conviction that the American society could not remain indifferent and passive, and had to take action in order to cope with these problems. This conviction also permeated the political establish-

ment, especially after the election of Kennedy as president. It led to the development of the "War on Poverty" which signalled a massive involvement of the federal government in the development and support of services and projects designed to remove poverty from the US society.

The government's desire to cope with the problems of poverty and neglect was also influenced by the active struggle of the blacks for equal rights and for their integration into the mainstream of the American society. One of the main characteristics of the "War on Poverty" policy was the encouragement and support given by the Federal Government for the identification and implementation of new ideas and programmes that deviated from routine and conventional social programmes.

The trend to look for alternative services and programmes was coupled with a critical attitude towards existent HSOs and their programmes. These organisations were blamed among other things for the following faults: disengagement from the poor, serving the needs of middle class people, estrangement and alienation from clients, lack of commitment to populations in distress, and insensitivity to the needs of disadvantaged populations.

This severe criticism was raised not only by clients' representatives, but also by influential academic, intellectual and professional circles, including reputable social workers who asked the profession to re-emphasise its basic commitment to disadvantaged populations (Cloward & Epstein 1967; Grosser, 1966; Rosenfeld, 1964).

Thus in the 1960s there was in the US a political, ideological and social climate that provided a convenient and even fertile ground for the emergence, development, and spread of an innovative concept such as the "indigenous non-professionals employment idea".

The development of the idea in the US and the wide international publicity it gained exposed other countries such as Israel to the potential advantages that could be derived from the employment of non-professionals. It stimulated them to adopt the idea and to experiment with its implementation. The idea's adoption and implementation in the US and other countries in the 1960s and 1970s was reflected in various forms that will be described in the next section.

Implementation of the non-professionals employment idea

The idea and its basic principles crossed the US borders and gained considerable support in quite a few countries in America, Europe, Africa, and Asia (Arendse & Normann, 1993; Gidron & Katan, 1985; Schindler & Brawley, 1987). In the US hundreds of thousands of non-professional workers, many of them clients or ex-clients of HSOs, became employees of a wide range of HSOs including schools, hospitals, medical clinics, community centres, welfare departments, urban renewal

projects, services for alcoholics and drug addicts, the programme Head Start, extension services, offices for economic opportunity and community mental health centres (Gartner, 1971; Goldberg, 1967; Gottesfeld, 1970; Grosser, Henry & Kelly, 1969; Katan, 1974; Pearl, 1967).

The non-professionals performed a variety of roles and tasks in these organisations. Some of them performed routine administrative roles, but many of them acted as mediators between the organisations and their clients and helped to bridge the gap between them. Another group of workers fulfilled clinical functions in several organisations and a few workers even succeeded in penetrating into higher levels of the organisational hierarchy and in fulfilling management and planning tasks (Gartner, 1971; Katan 1974; Pearl, 1967; Scott, 1981; Sobey, 1970; Teare, 1978; Umbarger, 1972).

Thus the aim of employing indigenous workers in meaningful organisational roles was at least partly achieved.

The patterns of non-professional employment shaped in the US were similar to a large extent to those developed in other countries. In Israel, for instance, hundreds of non-professional workers, mostly women, were employed as neighbourhood workers especially in distressed areas, as organisers of building maintenance committees, as counsellors in services for alcoholics and drug-addicts, as instructors to young mothers, and as workers in services for the aged (Etgar, 1977; Gidron & Katan, 1985; Habassy, 1981; Schindler, 1982; Yaron, 1979).

Several additional indicators reflected the growing recognition awarded to the "indigenous non-professionals employment idea", and the central place it gained in the HSOs arena. These are:

1. The new concepts raised by the idea, such as "indigenous practice" and "experiential knowledge", successfully entered into the HSOs arena, and became an integral part of its vocabulary.

2. Universities and colleges developed special programmes designed to train non-professional workers and to prepare professionals to work with them (Brawley, 1975, 1981).

3. Programmes to employ non-professionals in HSOs gained support from government as well as non-governmental organisations in the US and other countries. This support included ideological and political legitimacy as well as allocations of financial resources. Furthermore, in the US the employment of indigenous non-professionals in many social projects was a precondition for obtaining governmental support. This condition was perceived as a mechanism designed to achieve the principle of "maximum feasible participation" of the poor in services affecting them.

4. Hundreds of professional publications on issues relating to the "non-professionals employment idea" appeared in various forms such as books, articles in professional journals and reports. Many of these publications were based on empirical studies. Thus this topic attracted the attention of academic and professional circles and became an integral part of their agenda.

5. Most of the publications portrayed a very positive picture of the achievements of the indigenous non-professionals and their contribution to HSOs. They pinpointed four major aspects:

(a) The outcomes of the intervention of these workers in services such as community mental health centres were similar and sometimes even better than those of professionals (Brown, 1974; Durlak, 1973; Gartner & Riessman, 1971).

(b) Professionals working in HSOs which employed non-professionals were more effective in their work with clients than professionals working in HSOs lacking this type of worker (Grosser, 1966).

(c) The work in HSOs had a very positive effect on the non-professionals themselves. It raised their self-image and sense of empowerment and stimulated their self-development and aspirations of upward mobility (Kastenbaum & Bar-On, 1982).

(d) The employment of non-professionals and the roles they fulfilled enabled HSOs to broaden their activities, to reach out to more clients and to offer them more and better services (Etgar, 1977; Katan, 1974; Sobey, 1970; Yaron, 1979).

Thus most of the publications that reviewed the activities of the indigenous non-professionals praised their performance and supported their involvement and employment in HSOs' meaningful functions.

However, some of these studies (Katan, 1974; Gidron & Katan, 1985) indicated several aspects which throw light on certain inadequacies in the idea's implementation: most of the workers were employed on a temporary basis, their salaries were relatively low, and their employment was funded by special budgets whose long-range allocation for this specific purpose was not guaranteed.

The various phenomena mentioned above probably show that not all the aspirations and hopes attached to the non-professionals employment idea were achieved, but they do indicate that during the 1960s and the beginning of the 1970s the idea's implementation could be considered a success story.

However a review of the status of the idea in the middle of the 1990s exposes a different picture, especially in the US and several other Western countries. The success of the idea in the first stage did not guarantee a steady and continued

progress in the development of the idea's future. By the middle of the 1970s the idea's implementation had begun to erode, although the pace of this change was not uniform in various countries and organisations. Various expressions of the idea's decline and the factors affecting it will be described in the following sections.

The status of the non-professionals employment idea in the mid-1990s

An examination of the current state of the idea's implementation in the US and several other Western countries indicates several major trends:

(a) Non-professional workers continue to constitute an integral part of the HSO's systems, but generally they are concentrated now in the performance of traditional tasks (administrative and routine functions and assistance to professionals). In several organisations they continue to fulfil mediating tasks. Evidence indicating their involvement in clinical functions or in higher level organisational positions are rare.

(b) The number of indigenous non-professional workers employed in HSOs is decreasing. This situation reflects both the demise of organisations that especially employed this type of worker, such as organisations established in the US in the framework of the "War on Poverty", and the abolition of functions performed by indigenous non-professionals in organisations that continue to exist. In Israel, for instance, in recent years there has been a reduction in the number of neighbourhood workers, organisers of tenants' associations and instructors of young mothers who had been employed by existing organisations.

It should be mentioned, however, that in recent years there has been a considerable increase in many Western countries in the number of non-professionals working in community and institutional services for the aged. This reflects the increase in the number of elderly people and the growing awareness of the necessity to provide different kinds of services for them. Nevertheless, these non-professionals generally perform routine tasks under the supervision of professional workers. Furthermore many of them are not indigenous, that is, they are not similar to the clients in their cultural and social background. Thus their employment patterns do not reflect the underlying principles of the "indigenous non-professionals employment idea" and it is difficult therefore to include them in the category of these workers.

(c) The "non-professionals employment idea" has ceased to attract the attention of professional and academic circles. This situation is reflected in the scarcity of publications and studies dealing with the state of the idea in the US and other

Western countries. There are, though, publications describing the utilisation of indigenous workers and indigenous practice in developing countries (De-Zoysa & Cole-King, 1983; Fernando, 1995; Moser, 1989).

The lack of professional and academic discussion in Western countries on different aspects of the idea and its implications is a clear and striking symptom of its current marginal position in those countries.

(d) In the US and several other Western countries such as Israel, the allocation of government funds designed to enable the employment of non-professional workers in HSOs was considerably reduced or totally stopped. These cutbacks have actually forced many HSOs that employed non-professionals to decrease their numbers, often through firings.

(e) The employment of indigenous workers in HSOs such as community mental health centres did not lead to considerable changes in these organisations (Fong & Taylor Gibbs, 1995).

These expressions of the state of the idea indicate that the hope that indigenous workers would initiate and create basic changes in the policies, structure and activities of HSOs was not realised.

Nevertheless, certain clear signs of the "indigenous non-professionals employment idea" still exist in various HSOs. For instance, in Israel these workers are still actively involved, especially in mediating tasks, in a number of organisations. Several social welfare departments employ family aides who assist families in deep distress. The aides accompany these families, mediate between them and relevant service agencies, advocate for their rights and guide them in home management and child rearing (Weissman & Savaya, 1995). In services for drug addicts and alcoholics, ex-addicts serve as instructors, helping addicts in their withdrawal process (Avrahami, Aviad & Miller, 1995).

Veteran immigrants from Ethiopia are employed by several organisations such as local welfare departments, health clinics and the Joint Distribution Committee and provide services to Ethiopian Jews who immigrated to Israel in recent years. Their main function is to mediate between the new immigrants and the service agencies and to help them to adjust to the new social and cultural environment.

In South Africa indigenous workers are employed in various functions such as community workers, care workers, health workers, and educare teachers. Several workers are employed as project and workshop coordinators and a few as middle management officials. Most of these workers act as assistants to professional workers and as mediators between HSOs and the communities in which they operate (Arendse, Dixon, & Normann 1992; Arendse & Normann, 1993).

However, the organisational involvement of these workers is characterised by several features which indicate a weakened position in terms of empowerment. First, they are perceived as assistants to social workers or other professionals and not as independent workers. Second, they are supervised by professional workers and work according to their instructions. Third, most of them are employed on a temporary basis, many working part time. Thus, unlike most of the professional workers, they do not constitute an integral and stable component of organisations' staff. Fourth, the non-professional workers' employment is funded by special budgets, geared to this specific purpose. The continuous allocation of these funds is not guaranteed. Finally, the salary of these workers is considerably lower in comparison to the professional workers' salary.

Thus, despite the fact that the indigenous workers fulfil vital organisational roles, many of them have not obtained a permanent and stable position in the HSOs which employed them.

It is worthwhile to indicate that the abovementioned trends are relevant to the US and other developed countries. The situation is different in developing countries where the development of formal HSOs is in its embryonic stage and the number of professionals is very limited. In these countries informal indigenous helpers, self-help groups and some non-professional workers fulfil a central role in the provision of assistance to people (Aredo, 1993; De Kadt, 1982; Nagarajan, Meyer & Graham, 1995).

What happened to the "non-professionals employment idea" in the US and other Western countries? How is it possible to explain the deterioration of an idea that had such a very promising start? Did it disappear completely or perhaps just find other channels of development outside the realm of existing and established HSOs?

These issues will be discussed in the following section.

Factors affecting the decline of the non-professionals employment idea

As was previously indicated, the idea's success at the beginning of its "career" can be attributed to various factors including the growing public awareness of the poverty problem in the US; the conviction that to cope successfully with this problem would require a radical change in the social policies and functioning of HSOs; and the federal government's readiness to promote innovative ideas and new programmes that could help in the "War on Poverty". These factors created a fertile ground for the growth of new ideas and programmes such as the "indigenous non-professionals employment idea".

Social, political and ideological changes that began in the US and other Western countries in the middle of the 1970s and throughout the 1980s created a different

climate that fostered a new approach towards social ideas and programmes. These changes included an erosion in the public awareness of the problems of poverty and in its readiness to cope with them, and a growing support for both the value of privatisation and limited state involvement in the welfare arena. These new trends were strongly supported by neo-liberal and conservative political parties that won the elections in various Western countries such as the Republicans in the US and the Tories in the United Kingdom.

These changes led to a growing tendency among governments to cancel or cut support for ideas and programmes such as the "indigenous non-professionals employment idea". They also led to a weakening in the readiness of HSOs to employ indigenous non-professionals in meaningful tasks, and to view them as a unique group of workers. Furthermore, the willingness of HSOs and their professionals to involve in their ranks this breed of worker, despite the difficulties and risks associated with it, stemmed to a large extent from the existence of supportive ideological, social and political environments that encouraged them to adopt this positive approach. Thus the removal of these incentives denied the idea its main sources of legitimacy and support and contributed to its decline.

However, the fact that the idea was only partially instituted and had limited impact on formal HSOs cannot be attributed only to the policies of these organisations and to their professional workers' attitudes. The indigenous workers themselves did not develop a social movement and organisational frameworks that could promote the idea's implementation and safeguard the workers' interests. Furthermore, the academic and professional circles that raised the idea and supported it in its first stage have redirected their attention and interest to other topics.

This change is well reflected in the absence of attention to the idea and its implementation in Western countries in the professional literature. Thus the environmental changes have left their impact not only on the HSOs and their workers, but also on the indigenous workers and their supporters.

The review of 30 years of the "career" of the "non-professionals employment idea" indicates that despite its promising start in the 1960s, by the middle of the 1990s it plays only a marginal role in the HSOs. HSOs still utilise non-professional workers, but they generally perform routine tasks and do not constitute a mechanism for change in the structure and functioning of these organisations. The hope that these workers would fulfil meaningful roles and exercise their "indigenous practice", "experiential knowledge" and "socio-cultural closeness to clients" was only partly realised in the long run.

The review indicates the difficulty of introducing new and radical ideas and contents into existent and established organisational frameworks. A successful organisational change requires a combination of supporting factors: a convenient environ-

ment that promotes the new idea and supports concrete programmes derived from it, the organisational elite's conviction that the change will be beneficial to the organisation, and the commitment of the change entrepreneurs to translate the new ideas and programmes into practice.

The existence of these supporting factors in the 1960s enabled the implementation of the idea, but the prospects of a continuous successful "career" were minimised with the emergence of new circumstances during the middle of the 1970s. However, the eventual failure of the radical ingredients of the idea to take hold in established organisations did not put a total end to its existence.

Some of the major themes and principles of the non-professionals employment idea found expression in frameworks outside the established system of HSOs. This development will be discussed in the following section.

Implementation of the idea in non-establishment frameworks

Since the middle of the 1970s, a growing process of diversification in the welfare arena has occurred in many Western countries. This process is characterised not only by the entry of non-profit and for-profit organisations into the HSOs system but also in the development of additional frameworks existing outside this system's borders. Conspicuous among them are the self-help groups and the "alternative" organisations.

The data on the exact number of these frameworks are inconclusive, but the impression gained from various sources is that they are developing and spreading very rapidly. For instance, in a small country like Israel with a population of 5,6 million, there are more than 600 self-help groups, most of them founded in recent years.

One of the major characteristics of self-help groups is the emphasis they put on the concepts of "indigenous practice", "experiential knowledge" and the necessity of cultural and social closeness between helpers and people in need.

Alternative organisations which concentrate on helping people like abused women, homosexuals and lesbians, HIV carriers, and ethnic minorities also put a strong emphasis on experiential knowledge and practice and non-hierarchical and participative organisational structure (Perlmutter, 1994).

Professional workers are involved in some self-help groups and alternative organisations, but in most cases professional principles and expertise, play a very marginal role in these organisations.

Another helping framework that utilises "indigenous practice" and "experiential knowledge", namely the informal network, has regained prominence in recent years. Informal networks consisting of family relatives, friends and neighbours constitute a

cornerstone of the "community care" approach that was developed in England and spread to other countries.

Thus ideas, principles and content inherent in the "non-professionals employment idea" occupy a prominent place in non-establishment frameworks that have played, in recent years, an important role in the welfare arena.

In less developed countries, saturated with social problems and distress, solid infrastructures of HSOs and professional personnel do not exist and therefore most of the assistance to needy populations is provided by informal helpers and self-help groups. Both utilise indigenous practice and knowledge based on common experiences with the people. Furthermore, indigenous non-professionals play a central role in social services and projects developed in these countries by their governments or by international organisations.

One of the main challenges faced by these countries is how to mobilise resources and develop a proper infrastructure of social services capable of coping with the myriad complex social needs, and at the same time to keep and foster the vital resources possessed by informal helpers and self-help groups.

Summary

The non-professionals employment idea that was born about 30 years ago in the US and spread to other countries brought a new message to established HSOs and their professional workers. The message was that the clients of organisations — poor people, residents of distressed communities, former mental health patients, and mothers with a large number of children — should be employed in these organisations in significant roles.

The idea did not overlook the "non-professionalism" of these workers; rather it focused upon certain unique and positive qualities that these workers possessed, such as indigenous practice, experiential knowledge and cultural and social closeness to clients. It emphasised their importance to the functioning of HSOs and to their ability to provide qualitative services to their clients. Thus the idea challenged conventional principles underlying the structure and activities of HSOs and their professional workers.

This paper makes a distinction between two main periods in the history or "career" of this idea. In the 1960s and the beginning of the 1970s, the idea received considerable support in the US and several other Western countries and was implemented in a wide range of HSOs. However, beginning in the middle of the 1970s, the idea began to lose ground and today, the middle of the 1990s, the remaining signs of its existence in Western countries are rare.

Many non-professional workers are employed in HSOs, but the gap between the tasks they actually fulfil and the expectations and aspirations of the idea's entrepreneurs is very wide. This paper examines the factors that could have led to these changes, and attributes them essentially to the new ideological and political climate that emerged in the middle of the 1970s.

These changes have undermined the implementation of the idea and halted its development in established organisations. However, the themes and principles inherent in it found other channels of expression — self-help groups, alternative organisations and informal networks — that play an important role in the welfare arena. Furthermore, informal helpers, self-help groups and indigenous workers constitute the main source of social assistance in undeveloped countries.

Notes

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2. The hypen is preferred for the spelling of "non-professional" and similar terms except in cases where publication titles and quotations that have been included here were without the hypen — nonprofessional, etc.

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2 The need for the indigenisation of the education of social workers in South Africa

Thobeka T. Kuse[1]

Introduction

Social workers and other human service professionals have long been questioning the appropriateness as well as the effectiveness of First World theory and practice within a South African environment. Progressively, there has been a growing belief among many sectors of the helping professions that First World and other "non-indigenous" theories and practices need to be made more relevant and adapted to the unique features of the South African society if they are to be of any value. Various writers, both from Africa and other countries, have questioned the adoption of Western, particularly American, social work for social work practice in South Africa (Asamoah & Beverly, 1988; Hammoud, 1988; Lowe, 1985; McKendrick, 1990). This adoption has unfortunately been fostered through the schools and departments of social work in South Africa. McKendrick (1990:13) makes this point explicit when he states that

> our graduates have often been nurtured on American theory, culled out of American texts and journals, sometimes without any earnest consideration of the applicability of curriculum content to South Africa.

McKendrick is of the opinion that, although South African social work education is generally of a high standard when you compare it with the curriculum of even the most prestigious international universities, it does not excellently prepare social workers for practice in South Africa. It only superbly prepares social workers for practice in First World countries. It would seem, therefore, that the adoption of Western, particularly American, social work literature for the preparation of social workers in developing countries is inappropriate.

Problems caused by the adoption of Western theories

Hammoud (1988) believes that this adoption of inappropriate Western theory for application to the local communities contributes to the confusion of the role of the profession in Africa. This is true particularly in the black communities where social work is regarded as a form of social activity to "remedy" some of the pressing social problems that present themselves on a daily basis. Social work is certainly not

regarded as a profession, even by some professionals and academics. Social workers are the most misunderstood of all professionals in the black communities.

The confusion about the role of social work in black communities is also due to questions raised about the relevance or irrelevance of social work practice in South Africa. Tshabalala (1991) maintains that, in order to practice relevant social work in a multicultural setting like South Africa, social workers must learn to understand and appreciate the customs and value systems of the people with whom they work. This opinion has been supported by many academics and professionals in the field of social work and other related professions (Cohen, 1991). The need to take cognizance of the cultural milieu in which people live becomes significant, especially in an ethnically divided community like South Africa. This means that First World theory which lacks relevance to the South African situation needs adaptation and domestication, in terms of the cultural context of a specific community. There is a great need to develop an indigenous theoretical framework that will assist social workers in providing the kind of services and support systems that are derived from the "people's values, beliefs and traditions; the communities' social and cultural characteristics and the communities' existing methods and networks for supporting and helping" (Cohen, 1991:7).

Challenging the value base of social work

One of the contributory factors to the confusion of the role of the profession of social work in black communities is the adoption of the value base of social work in its pure form, which emanates from the American societal value system. For instance, social work believes in the worth and the dignity of the individual, the right of the individual to determine his own destiny and the recognition of the individuals' potential, regardless of colour, creed or national origin, to govern himself and others in a democratic society. Thus, the emphasis seems to be on the *individual*. With the Africans the situation is somewhat different. Tshabalala (1991) maintains that individual concerns are subordinate to group interests. Whatever Africans do is based on a group effort, hence the support of the extended family throughout Africa. The clan name system is also another form of group support and group cohesiveness. Whenever there is a festivity or a crisis in any African family, families belonging to the same clan pool their resources, both in cash and in kind. Tshabalala (1991) supports this group emphasis by indicating some of the basic values of the black South Africans. They are: importance of the family, importance of the group (clan), respect for elders, fear of GOD (*Uqamata*), as well as a deep commitment to sustaining meaningful community life through shared produce, problems and sorrows.

Ubuntu: — Let us briefly look at the basic concepts of *ubuntu* and see how these underpin group cohesiveness and group support. *Ubuntu* is the cornerstone of a deep sense of belonging to a group (clan or extended family community), as well as a profound commitment to that group. *Ubuntu* or African humanism "encompasses values like ... universal brotherhood for Africans, ... sharing, ... treating and respecting other people as human beings" (Khoza, 1994:2). *Ubuntu* is opposed to rugged individualism, much as it is opposed to the emphasising of a social, group or community unit to the point of depersonalising the individual. It seeks to maintain:

- the principle of the *spirit of man*, which emphasises the worth and the dignity of all mankind, and the idea that mankind is entitled to self-respect; and
- the principle of *totality*, which means that every man must contribute towards the development of a community or country. Everybody must enjoy freedom of participation through meaningful relationships with others in order to produce both a qualitative and a quantitative end product.

A brief history of the development of *ubuntu*

To appreciate *ubuntu*, one needs to look at how this concept was generated in Africa. Edward Blyden (see Khoza, 1994), a West Indian, came to Liberia to study theology. Towards the latter part of the 19th century, Blyden began to speak about the "African personality". He strongly believed that Africans had their own morality, their own way of worshipping God and therefore their own spiritual life. He blamed the European missionaries for attempting to replace African religion with Christianity instead of producing a synthesis of the two faiths. He applauded the Islamic faith for "conquering" Sudanic West Africa, not by attempting to demolish African customs and rituals, but by using the traditional values in order to teach Islamic values. Blyden was followed by many from West Africa, namely Sedar, Sengort, Aime Cesaire and Leon Dames, who developed the concept of "negritude", which means nothing other than the essence of being African, of being "umntu", which was the forerunner of *ubuntu* (Khoza, 1994).

Conclusion

From the foregoing brief presentation of the core concepts of *ubuntu*, one can understand the group consciousness and group cohesiveness that exist in African societies. Africans need to redefine themselves in terms of both their roots and their identity within the context of the new South Africa. One cannot know where one is heading unless one knows where one is coming from. Once African people are able to define their roots, the process of designing a new social work curriculum will begin to unfold. We need to develop the kind of social work theoretical framework

that is rooted in our values, norms and belief systems. For example, the four basic counselling skills advanced by Egan (1986, 1990), namely listening, attending, empathy and probing, form the cornerstone of African cultural patterns of supporting and helping when trouble (like death) strikes a family. Carter and McGoldrick (1988) believe that Africans attach great significance to funerals. They support one another and pool their resources, both in cash and goods. In addition, they offer their condolences by *probing* into the cause(s) of death, *listening attentively* and *empathising* with the bereaved family.

From the foregoing discussion of African cultural patterns of behaviour during bereavement, it becomes clear that Africans have certain norms, customs and values which are significant to them as a people, and on which they can build an indigenous theoretical framework and practice. The crux of the problem is that very few *Africans* have written about this profound venture on an academic platform. More research in the area about how to develop theoretical concepts needs to be conducted. In training social workers for the new South Africa, we should not lose sight of the fact that the new government is committed to improving the welfare of those who are disadvantaged in one way or another. Unfortunately, the values of the profession of social work do not spring from those values that are shared by the majority of the underprivileged. They are rather expressive of some values (not all) of the black middle class. Therefore, if social work is to address itself to the needs and the problems of the disadvantaged, it has to attune its value system to that of the people whom it seeks to serve. Social work training must incorporate the values of the people on the ground if it is to be effective in terms of service delivery.

Notes

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3 The Family Services Associate curriculum: Social work education for indigenous workers

Wilburn Hayden Jr [1]

Head Start Family Services Workers

The Family Services Associate Curriculum (FSAC) was designed for family services workers in the US federal programme Head Start. Head Start, though federally funded, is operated in local communities throughout the nation. After more than 30 years, the Head Start programme remains one of the few surviving "Great Society" efforts from President L. B. Johnson's attempts to relieve the plight of the nation's indigenous populations (mainly low-income people, racial minorities and other powerless groups). These efforts were thwarted by each succeeding administration and are currently being further diminished by the Republican-controlled Congress. However, Head Start continues to have support, surviving although chipped away at the edges.

The hiring practice of Head Start (like the other Great Society programmes) involved recruiting staff primarily from the communities in which services were provided. From the beginning, Head Start recruitment policies have been job training programmes to lift community people out of poverty. At the same time, Head Start has provided low-income children with an intervention programme to assist their growth and development. Along with teachers, and health care and transportation workers, family services workers combine to provide a comprehensive child care programme. Family services workers are employed to work with children and their families in assessing problems and providing services that are built on the strengths of families. Providing services also includes ensuring that resources and other services are available to children and families. The workers are to be advocates within Head Start centres and the larger community.

The majority of the family services workers in Head Start are from the local communities. The communities in the US context would be described as indigenous from an international perspective. "Indigenous" describes the collective of people found at the basic level of society, possessing few of the resources and decision-making powers, and living as out-groups in respect to the other societal levels that determine the society's public norms and/or ascribe to these norms. "Indigenous workers" is the term used in this paper to identify the family services workers in Head Start. They were employed to work within the community, and they remained part of the community. They brought to the job an understanding of the community

and a set of experiences different from that of most professionals working in communities.

Many mutually supportive foci result when indigenous people are employed in a social agency. Two such foci with respect to Head Start are aiding children indirectly by assisting the families and communities in which the children reside; and directly benefiting children by providing teachers and staff who are culturally and linguistically closely matched with the children.

But there is another focus more directly related to indigenous workers: the empowering of individuals to act on their own behalf by placing responsibility, decision making and funds in their hands. Empowerment requires accountability and efficiency, which in turn increase the need for training. The training for the most part has been job- or task-directed with little marketability outside of the project or programme itself. The FSAC combines the training aspects necessary for the job or task with education that links skills to the profession of social work. Thus, the worker's abilities expand with the acquisition of a much broader knowledge base. By providing university credit, the courses become introductions to post-secondary learning while maintaining a permanent record based on a universal standard. Head Start gains by having a more productive worker. The workers' gains go beyond just enhancing skills to increased self-esteem, an entry to higher education, and potential for improving their own quality of life and life chances. Too often educators and programme developers only narrowly see the indigenous worker as a permanent funnel to the community. The FSAC recognises that improving the quality of life within indigenous communities must include the workers as well as the communities they serve.

Assumptions

Before discussing the curriculum, two major assumptions which serve as a foundation for the curriculum will be presented. Understanding these assumptions provides a critical link to the curriculum and the importance of training and educating indigenous workers. A society or nation consists of complex patterns of communities, interactions, institutions and structures.

The first assumption for the curriculum is that life chances and quality divide the society into two distinct communities: disadvantaged and advantaged. Disadvantaged communities are the have-nots: they are victims of discrimination, prejudice, powerlessness, reduction of privileges, and poverty. The advantaged communities are the haves who see themselves as having a larger stake in maintaining or expanding the society. The quality of life and life chances for this group are high. Most indigenous people (defined as those in the most basic level of society) are found in disadvantaged communities. When society is defined in such a narrow way,

criticism is often raised that not all the disadvantaged are subject to the five above conditions; or that some people who may have been in the disadvantaged communities are now in the advantaged. This concept of society assumes a continuum from the most disadvantaged to the most advantaged. Where one is, has risen or fallen determines the degree to which the five conditions impede or enhance one's quality of life and life chances.

For example, at the line which separates the two populations you will find individuals on the way up or down. If you look at the recent arrivals from the disadvantaged and those individuals who have always been slightly above the line, you will find a high identification with the advantaged at the most extreme, particularly in maintaining the *status quo*. You will also find, in smaller numbers, individuals advocating and working for opening up the line, though very few are ready to give up much of their own personal advantage. The first remain advantaged despite having the lowest degree of advantage, and the latter, although concerned about the disadvantaged, remain within the advantaged communities.

Two forces impacting on communities are social problems and individual issues. Each community, depending on the degree of their advantage or disadvantage, experiences these forces to a lesser or greater extent. For the disadvantaged, social problems are the dominant force affecting the quality of life and life chances. Individual issues, although present, have less consequence than social problems. Moreover, often the individual issues of the disadvantaged appear as social problems, e.g. drugs, crime, homelessness. Social problems are those issues that can be directly linked to barriers created by societal structures and institutions. A majority of both populations may agree that a particular issue is a problem for the society. However, the populations may differ on causes or solutions.

Individual issues are the personal troubles that do not confront the community as a whole. Individual issues are seen as personal failings or shortcomings which, through individual effort, can be resolved. Unless these troubles can be directly attributed to societal structures or institutions, they remain personal. The distinction is that until large numbers of people in the society experience the issue or have had close contact with individuals who do, it remains an issue. For example, AIDS in the US was not defined as a social problem until large numbers of people (more specifically members of advantaged communities) began to see their sons and daughters come down with the virus. As long as it was portrayed as an issue within the gay male community, it was not defined as a social problem.

Although individual issues are more the concern of the advantaged, the profession of social work and most social workers' practice is on the individual level, perhaps because most social workers are drawn from the advantaged population. Smaller in numbers but very much a part of the profession are social workers whose

practices address social problems. However, this smaller group's influence on services and programmes as well as professional education is as limited as their numbers.

A lot more can be said about the assumption that communities fall into two categories, but the point is to demonstrate the relationship in the training and education of indigenous workers. The indigenous worker is usually provided training that is job-specific. The outcome is generally limited, with no opportunity for growth or personal betterment. By combining professional social work education with their training, indigenous workers learn not only the specific job tasks, but acquire a foundation for social work knowledge and skills with university credit.

This leads to the *second curriculum assumption*, that social work knowledge and skills provide an understanding of the reasons behind the job tasks. This understanding or acquisition of the knowledge and skills enables the worker to go beyond just duplicating the tasks. It integrates the worker's own understanding of community experience with the practice of social work. The result is a more efficient and effective worker who is more confident and capable of making a difference. Furthermore, the door to a university education and professional social work practice is opened. Some indigenous workers may not want to go beyond the entrance, but their practice will be forever enriched. Those that do go forward bring the issues and problems of the indigenous communities to the professional classroom and the profession. The profession is enriched, and changed. This change is necessary if the profession is to be relevant to social problems in society.

FSAC overview

In the fall of 1986 the curriculum's first courses were offered in North Carolina and Kentucky by Western Carolina University's Social Work and Sociology Department, its Division of Continuing Education and its Summer School. Since its inception, over 3 000 individuals have completed at least one course. The curriculum has been offered in the following states: North Carolina, Kentucky, South Carolina, Tennessee, Georgia, Florida, Alabama, Mississippi, Ohio, California, Michigan, Indiana and Texas.

The FSAC is a two-level certificate programme (Basic Certificate and Advanced Certificate) that carries undergraduate university credit. Two basic intervention courses and a practical experience course (within the agency which employs the participant) are required for the Basic Certificate. These three courses are the core requirements for the Advanced Certificate. The five additional courses required to complete the certificate are in history and policy, impact of families, human diversity, programme evaluation and a practicum (in an agency which does not

employ the participant). Over 1 000 participants have earned the Basic Certificate and 500 have earned the Advanced.

The required courses and credit for each level are:

SOCW 231 – Foundations of Family Service Skills (3 semester hrs).
SOCW 232 – Basic Competence Skills for Social Service Providers (3 semester hrs).
SOCW 233 – Competence Practice Experience (3 semester hrs).
SOCW 251 – Social Welfare Policies, Programmes, and Services (3 semester hrs).
SOCW 327 – Social Work with Families (3 semester hrs).
SOCW 402 – Person, Environment, and Culture (3 semester hrs).
SOCW 393 – Research Utilisation for Practice (3 semester hrs).
SOCW 483 – Social Work Internship (3 semester hrs).

Total semester credit hours for each certificate are:

(1) Basic Family Service Assistant: 9 semester hrs.
(2) Advanced Family Service Associate: 24 semester hrs (including 9 semester hrs from the Basic Certificate).

Included in the Appendix are the course outlines for SOCW 231, SOCW 232 and SOCW 233.

Upon completing the curriculum, participants are able to:

(a) use social work values, concepts, principles and skills needed to assist families in dealing with problems;
(b) use community skills to empower individuals, families and others for the creation of change on a macro level;
(c) apply a positive self-concept and self-esteem in their work and personal relationships;
(d) demonstrate competence in the values, concepts, principles, and skills needed to assist and empower families in Head Start;
(e) discuss social welfare history with respect to the development of the profession and US social welfare policies, with special attention to disadvantaged groups;
(f) describe the relationship and dynamics of the family in shaping behaviour within a holistic environment;
(g) use the knowledge of human differences in working with others (professionally and personally);
(h) plan an assessment of a programme;
(i) demonstrate a social work perspective within a community social agency.

Curriculum objectives (a) to (d) are met by participants upon successful completion of the course work for the basic certificate. The remaining objectives are met through the advanced certificate. Each course has specific learning objectives that are directly related to *at least one* of the curriculum objectives.

Structure and courses

Traditional on-campus undergraduate courses run for 37,5 hours per semester. A course would run over 15 weeks, either three times per week for 50 minutes, twice a week for 1,25 hours, or once for 2,50 hours. The FSAC courses fill the 37,5 hours of the traditional course in a different time-frame. Participants meet monthly for three months, completing 12,5 hours over two days each month. The content and course requirements are the same as in the traditional course offered on campus.

Courses are offered on location: at an agency, local meeting room or conference centre. Twenty participants are required in most cases for a course to be scheduled. Instructors are sent to the sites with all the necessary materials.

SOCW 231 and 232 are designed to meet the intervention needs of family service workers. They include two textbooks (*Family services skills*, and *Community services skills* — Hayden 1995a, b) which contain all the readings, exercises and course materials. Both books were written for these courses in a way that would make the courses self-contained.

The purpose of SOCW 231 is to provide a foundation for the delivery of social services to children and families. This course emphasises the knowledge, values and skills of the social work process. It includes content on working with children, parents, and families, communication skills and styles, problem solving, case management, family dynamics, and professional and self-development. The goal of the course is to enhance skills in serving the needs of children and their families and to strengthen the delivery of services through problem solving and case management practices.

SOCW 232 further integrates the abilities acquired in SOCW 231 and strengthens macro skills for effective practice with individuals and families. This course is designed to refine and enhance the problem solving and case management skills of practitioners working with individuals and families. The course continues to develop the knowledge, values and skills presented in Foundations of Family Service Skills. Additional emphasis is placed on the application of problem solving and case management processes to the helping relationship, group work, service delivery organisation, and advocacy and organising for community change. The course goal is to amplify macro skills in problem solving and case management for the effective provision of services to individuals, families and disadvantaged communities.

SOCW 233, the practical experience within an agency, consists of six exercises requiring the participants to demonstrate their competence in the major intervention areas taught in the first two courses. These areas are working with families, communication skills, personal development, problem solving, group work, case management and advocacy/community development. The course has only one class meeting to review all requirements. The participants perform the specific tasks required for the exercises over a four-month period and mail papers on each of the exercises to the instructor. The instructor sends feedback and a grade of pass or fail. The participant must successfully complete each exercise before going to the next exercise. The exercises are included in the second textbook, *Community services skills* (Hayden 1995b). The course is designed to reveal participants' competence in the skills acquired from SOCW 231 and SOCW 232. It enables the participants to demonstrate their ability to effectively practise with children and families within an agency setting.

SOCW 251 is a US social welfare history and policy course. Historical development of social welfare policies, policy development and change, understanding the political process, and social work values are covered in the course. The course is designed to provide participants with a basic understanding of American social welfare policies and programmes. An understanding of how past social welfare attitudes and programmes affect present ones, and an examination of present programmes and policies are important aspects of the course. The major goal is to develop a basic understanding of social welfare policies (historical and contemporary), policy development, and the social and political processes as they affect problems, programmes and service delivery.

SOCW 327 is a course on families, including how families shape behaviour. Knowledge of various types and forms of family systems is included in the course, as well as an emphasis on the use of a holistic systems approach to understanding family dynamics. The course is designed to provide participants with descriptions of families and how they function in contemporary society. The goal of this course is to incorporate the participants' two interventions courses and internship (SOCW 231/232/233) into the specific areas of knowledge that develop their understanding of the impact of the family on human behaviour.

SOCW 402 is a course on human diversity, including disadvantaged populations, race, culture, gender, sexual orientation, and economics. This is an integrating course on human behaviour and social environment with an emphasis on diverse groups in contemporary society. It is designed to examine how the forces of personality, environment and culture impact on behaviour through an ecological system. Personal and professional development as they relate to diverse groups are examined. The focus is on one's ability to practise with an understanding of human

diversity. The goal of this course is to help participants develop an ethical, professional perspective for understanding and appreciating human behaviour and the social environment, with a special concern for human diversity.

SOCW 251/327/402 follow the three-month time-frame of SOCW 231 and 232. The courses are organised around readings and subsequent class discussions. The participants are sent the course outline, articles and texts containing the assigned readings at least one month before the first class. They are required to complete one third of the course readings before each class. Course work includes written tests and exercises, a final examination and a term paper. The term paper, due six weeks after the final class meeting, requires a review of the literature.

SOCW 393 requires the completion of a programme evaluation project. Meeting five times over six months, the participants are guided through the process of evaluating a programme. The course outline and assigned readings in the text are sent at least one month before the first class meeting. Tests on the readings are given at each class. A final programme evaluation paper is required. It is an independent research course requiring participants to design, implement, write up and present a programme evaluation of an aspect of their practice. The course enables participants to utilise the concepts and principles of programme evaluation as a form of research. The goal of the course is to acquire research skills for evaluating programmes.

SOCW 483 is a 150-hour internship in a community social agency. The class meets once to review course requirements. A final paper outlining the experience is required at the end of six months. The internship supervisor sends a performance assessment letter.

The instructors are a key element to the academic integrity of the curriculum. All instructors are required to have an MSW degree and meet the same requirements as on-campus faculty in the Social Work and Sociology Department, thus making the programme instructors as prepared as their on-campus colleagues. On-campus instructors occasionally teach programme courses, and some programme instructors teach on-campus courses.

Another area of academic integrity is the pre-/post-assessment of all classroom courses. As indicated above, all courses have learning objectives that are directly related to the curriculum objectives. These objectives are rated on a five-point Likert scale at the first meeting of each classroom course and rated again the final day of the course. These assessments indicate significant growth in the learning objectives.

A final point concerning academic integrity is the necessity for undergraduate credit. Credit is an essential element in the curriculum. Workshops and in-service training, with or without c.e.u. (continuing education units) credits, are important to maintaining quality in workers. University credit assures a measurable standard of quality as well as the recognition that comes from taking a university course. FSAC

is a programme of the University and the CSWE- (Council for Social Work Education-) accredited Social Work Department through the Office of Continuing Education. This connection goes beyond the social confirmation that comes with university credit, and is a pivotal factor in one of the major assumptions of the curriculum: an indigenous worker with undergraduate credit increases in status and self-esteem.

The need for degrees and credentials generates a great deal of controversy among providers, administrators, academics, decision makers and other professional groups. No matter which position one takes, the reality is that degrees and credentials do matter in the field and the larger society. Many aspects of this dilemma confront the field. The point being made here is that degrees and credentials count for something. Acquiring more education increases an individual's chances for having more control over his or her life. More important, however, is what education can mean to someone who has had limited opportunity to seek education. Those of us with degrees and credentials often take for granted their value and importance in society. This is not to downplay the potential barriers and artificial standards that degrees and credentials have created, and the role they have played in discriminating and discouraging people from being effective, skilful providers. Rather it is to recognise that university credentials are an important step in the educational and personal development of an indigenous worker.

Relevance to South African indigenous people

The FSAC's relevance to South Africa has to be determined by its professional social workers, educators, decision makers and indigenous workers. In conclusion, the following points are offered.

The traditional Western models of higher education and credentialing do not address the needs of the massive network of indigenous workers in communities throughout South Africa. The curriculum framework for the professional social work degree (i.e. matriculation by academic year) does not lend itself to the FSAC. It also forms a barrier to opening up the professional degree to indigenous workers from disadvantaged communities.

The curriculum content of South African professional social work education also needs to be altered. The current curriculum content for the most part focuses on individual issues. It is clear that the practice of social work for the nation as a whole has to include a greater focus on social problems, particularly as they impact on disadvantaged communities.

The FSAC builds on the past successes of identifying and training indigenous individuals willing and able to make a difference in their local communities. They are in the best position to improve the quality of life and life chances of the

disadvantaged populations. Most indigenous workers in South Africa have worked as volunteers through NGOs, internationally funded programmes, and just plain commitment. They have been on the job a long time and are ready for an upgrade that goes beyond training. Social work education should be at the forefront of strengthening the skills of indigenous workers. The FSAC builds on both the process and the content of training in a higher education setting which aims to enhance indigenous workers' abilities to bring about change. It also creates a direct route for indigenous disadvantaged individuals to enter the social work profession and bring about change within the profession itself.

Effectively addressing the social ills of society requires a comprehensive, many-sided attack with a skilful and educated work force from many disciplines and levels of practice. This curriculum views the indigenous workers as partners in the struggle. It does not define indigenous workers as a sub-group of practitioners, but as a group that has a role to play. The FSAC also makes the flow of changing roles from indigenous workers to social workers a reality for some. Perhaps the South African professional social work community should consider how to embrace indigenous workers as it deliberates its future definition. The curriculum does not address this point directly, but offers professional education as a foundation for the preparation of indigenous practice as part of the comprehensive, many-sided attack on society's social ills.

Just as the social work profession will need to address the place of indigenous workers, government social welfare structures on all levels must also make way for the employment of indigenous workers. The employment of indigenous workers from disadvantaged communities is necessary not only for the delivery of services, but as a means of bringing jobs to the communities. The FSAC, then, is one model for assuring that workers acquire the needed skills and knowledge for their practice.

Notes

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APPENDIX

SOCW 231: FOUNDATION OF FAMILY SERVICES SKILLS — Course outline

Unit I

- Pre-Assessment
- Open Session
- Social Work Purpose
- Head Start Mission
- Child Care Class Exercise
- Building Self-Esteem
  - Locus-of-Control Exercise
  - Things-I-Do-Well Exercise
  - Changing What-I-Do-at-Work Exercise
  - Advisory Council Exercise
  - NASA Exercise
- Conflict Resolution Exercise
- Survival Manual Form
- Overnight Assignment — Ethical Issues

Unit II

- Assertiveness Skills
- Taking Care of Ourselves: Managing Stress
- Life Event Exercise
- Problem Solving — Social Work Processes and Case Management
- Problem Solving Case: Macro Practice
- Assignment: Problem Solving

Unit III

- Meeting Needs: Intervention
- Personal Energy Circle
- Working with Parents
- Family Dynamics
- The Family as a Group
- Ecomapping
- Genogram
- Assignment: Family from Ecological Framework

Unit IV

Documentation of Contact with Parents
Rapport Building
Discriminatory Feelings and Determining Causes
Helping Skills
    Genuineness
    Positive Regard
Final Evaluation
Course/Instructor Evaluation
Post-Evaluation
Final Exam

SOCW 232: BASIC COMPETENCE SKILLS FOR SOCIAL SERVICE PROVIDERS — Course outline

Unit I

Relationship to SOCW 231
Pre-Evaluation
Case Management: Marie Weil and James M. Kails
Case Study: Serving Bar with Mrs Casey
    Carolyn Cressy Wells
Case Study: Ames Family
Case Study: Problem Solving Approach Case Proposal
Assignment: Problem Solving with a Family

Unit II

Groups
Group Self-Assessment Exercise
Group Discussion Exercise
Kerner Report Worksheet
    J. William Pfeiffer and Joan E. Jones
Assignment: Forming a Group
Problem Solving in Groups and Communities
Pine County Briefing Sheet
    J. William Pfeiffer and Joan E. Jones
Assignment: Group Analysis

Unit III

Wahoo City: Summary of Events Sheet
    J. William Pfeiffer and Joan E. Jones

The Community Needs Assessment
Organisation Structure and Design
Harold F. Gortner, Julianne Mahler and Jeanne Bell Nicholson
Assignment 1: Organizational Mapping
Miriam L. Freeman
Assignment 2: Final Report of Group Formed In Unit 1
Professional Development of Brokering and Advocacy Skills for the Family Practitioner
Why Interagency Agreements
Memorandum of Understanding
Development of Brokering and Advocacy Skills
Outline for Group Advocacy in Head Start
Garry P. Clemons
Family Advocacy: From Case to Cause
Robert Sunley
Organising
Social Action Campaigns
Final Evaluation
Course and Instructor Evaluation
Post Assessment
Final Examination

SOCW 233: BASIC COMPETENCE SKILLS FOR SOCIAL SERVICES PROVIDERS — Course exercises

Working with Families
Communication Skills
Personal Development
Problem Solving
Groups
Case Management
Advocacy/Community Development

4 Southern African regional approaches to indigenising social work education and practice: The case of Botswana

Kwaku Osei-Hwedie[1]

Introduction

Purpose

The paper discusses the issue of indigenising social work education and practice in the Southern African region. More specifically, it focuses on the seeming inability of programmes to indigenise and the factors leading to this situation. This is done through an examination of the development of social work practice and education in Botswana, the rudimentary efforts at indigenising, and the current level of indigenisation, as well as the problems encountered so far. The paper also offers some tentative suggestions as to some of the measures that may enhance the indigenisation process.

The social economy of Botswana

At the time of her independence from Britain in 1966, Botswana was among the world's 20 poorest countries with a GDP of about U$30,00 per capita (Robson, 1967). She had very few economic opportunities and therefore many Tswanas went to work in South Africa. Hoppers (1986) indicates that the number of Tswanas employed in South Africa was higher than those employed within Botswana's formal sector and that by 1968 only 7 % (25 000) of the total labour force was employed in the formal sector.

However Botswana has seen a change of economic fortunes and a dramatic growth rate. Between 1966 and 1986 her growth rate was the highest in the world. For example, in 1987 GDP at current market value was P2,5 billion (Table 1). This represents an eightfold increase over the previous decade (CSO, 1988; Mwansa, 1993). With the availability of various revenues Botswana was able to improve on the provision of social services. According to Harvey (1992), there were significant improvements in the provision of health and education, government services and the building of infrastructure. For example, in health, there were 3,6 doctors per 100 000 of the population in 1965, whereas there were 14,5 doctors per 100 000 in 1984. Similarly, there were 5,6 nurses per 100 000 in 1965, whereas there were 142,8 nurses per 100 000 in 1984. In terms of education, the percentage of age group

enrolled in primary school jumped from 65 % in 1965 to 116 % in 1988. The figures for secondary school enrolment rose from 3 % in 1965 to 33 % in 1988 (Mufune, Mwansa & Osei-Hwedie, 1995).

Botswana's growth has not been without its problems. Despite the country's expanded opportunities, it has neither developed the capacity nor attracted enough investment to create the estimated 12 000 new jobs it needs per year to accommodate its school leavers or make a dent in its unemployment figures estimated at 25 % (UNICEF and Republic of Botswana, 1985/86). The overstimulation of mining and other industries at the expense of agriculture has contributed to rural-urban migration, swelling the ranks of the unemployed and creating the phenomenon of street children who add to the pressures on urban social services. A significant proportion of children and youths do not attend school and much of this is due to poverty (UNICEF and Republic of Botswana, 1985/86). The needs and priorities for investment in education and training are far greater than what is provided, given the limited financial and human resources available to the educational sector (Colclough, Cummings & Sekgoma, 1988). Thus the country has continued to depend heavily on expatriate manpower, as it does on South Africa and the customs union (Mufune, Mwansa & Osei-Hwedie, 1995).

Table 1: Indicators of Botswana's economic growth 1967–87 (in current prices)

	1967	1987	Growth factor
Total population	600 000	1,2 million	2
Urban population	40 000 (60 %)	245 000 (6 %)	5
Gaborone population	18 000	100 000+	6
Gross domestic product (GDP)	P30 million	P2,5 billion	8
GDP *per capita*	P50	P2 100	42
Mining output	P3,5 million (12 %)	P1,6 billion (64 %)	457
Agricultural output	P12 million (37 %)	P100 million (25 %)	8
Imports	P20 million	P1,5 billion	75
Exports	P13 million	P2,5 billion	192
Recurrent budget	P35 million	P1,3 billion	

Source: CSO, 1988, p.12.

There are still great disparities in income. For example, in 1974–1975, 70 % of the population earned only about 17 % of the total income. Also a minority of less than 20 % of the population enjoyed about 70 % of the rural income (Good 1992, 1993). The situation does not seem to have changed much. The household income study of 1985/86 (CSO, 1988) shows the existence of similar disparities in cash incomes of US $195,4 for rural and US $439,2 for urban areas. The study gives a Gini coefficient of 0,67 and 0,56 for rural and urban areas respectively. In fact the disparities are also observed between the sexes, with the distribution of female-headed households being more skewed towards lower monthly incomes than those of male-headed households. Overall income distribution is such that the poorest 40 % of households earned 10,7 % of total national income, the next 40 % received 27,8 % and the richest 20 % earned 61,5 % of the total income (Jacques, 1993; Mwansa, 1993).

Botswana has a fragile environment and resource base, and one of the world's lowest average population densities, which is expected to increase from 1,6 persons per square km in 1981 to 3,1 in the year 2001. The present population is estimated to be 1 325 000. Available figures show an annual population growth rate of 3,48 % between 1981 and 1991. Thus, in the past 20 years the population has more than doubled. Urban areas such as Gaborone, Francistown and Jwaneng have doubled their population since 1981. The urban population has grown from 16 % in 1981 to 24 % and it is estimated to reach 30 % by the end of the compilation of the 1991 census. In general, the pattern of settlement is changing rapidly with more and more people living in urban areas and large villages (Jacques, 1993; Republic of Botswana, 1991; CSO, 1991).

Overview of social work development

The social work profession is relatively young in Botswana. The education of professional social workers in the country started only in 1985 at the University of Botswana. The character and role of social work practice, over the years, have been associated with community development, and in particular with self-help (*boipelego*).

Currently, social work in Botswana is conceptualised as a community-based practice by professionals working with people who are vulnerable and at risk, to reduce the risks and enhance their lives; to prevent social dysfunctioning and to reduce risk of situations which are threatening to people and the social order; to promote healthy development for communities, organisations and individuals; to promote the provision and effective management of progressive services to those in need; and to promote social justice, human rights and mutual responsibility (Department of Social Work, 1993). Raditlhokwa (1993) adds that social work in

Botswana is also supposed to mobilise resources, services, information and support to assist groups which need to improve themselves and their communities.

What is apparent is that many people in Botswana are still very poor and require help; there are not enough jobs for those who need them, and much remains to be done in the area of service provision. The concept of the state and NGO provision of welfare is also relatively new in Botswana. Welfare provision has mainly been the domain of the extended family and the community. However, the traditional networks of social provision have been under pressure for some time and can no longer deliver adequate services. In Botswana, the changing patterns of living have necessitated the move towards some form of formal social welfare provision which is away from, but in addition to, traditional systems of security (Jacques, 1993). This has given birth to new strategies, including professional community development and social work.

Historical context

Wass (1969) contends that there was a lack of commitment to development in the colonial era. The colonialists found the territory unattractive. For the most part they were only interested in keeping open the trade routes to the interior. It was not until 1959 that the question of development was tackled seriously. Services such as education and health which existed in the colonial era were rudimentary. These were provided by tribal organisations *Mephato* and *Dikgosi* (age regiments and chiefs), through local initiatives, and hence were communally oriented. In this respect, traditional voluntarism and mutual aid were the key instruments to service provision in response to changing socio-economic conditions. However, whatever services were provided did not develop into a coherent system of social provision countrywide.

An understanding of the nature of social work education and practice in Botswana must therefore be sought in her colonial history. Botswana was a High Commission Territory since it was administered through the British High Commission in Cape Town, South Africa. The British policy of indirect rule led to parallel administrative structures in the country. The indigenous political and administrative structures were retained under British administrative supervision. In economic terms, British rule was characterised by neglect and the meagre resources available were derived mainly through remittances from migrant labour and the South Africa-dominated customs union. The country was a reservoir of cheap labour and a market for manufactured goods (Ngwenya, 1992).

During the colonial period, there was no concerted effort to develop social work practice as part of the whole process of service provision. Ngwenya (1991) contends that individual local chiefs made their own efforts to develop social service

infrastructure; and that the first comprehensive and consolidated efforts at the government level came after independence, especially between 1966 and 1970 when community development was institutionalised as a national strategy for social development and nation building at grassroots level. Some aspects of social work practice, however, were incorporated into the community development strategy developed after independence (Ngwenya, 1991; Noppen, 1982; Republic of Botswana, 1978, 1983).

Social work as part of community development

In the early stages, social work as part of community development focused on the provision of basic infrastructure for social development — roads, schools, clinics, dams, etc. — and was undertaken in the context of "food for work" drought relief programmes. The organising concept of these projects was *ipelegeng*, literally translated as "carry your own weight". Ngwenya (1991) argues that the ostensible alliance between community development and the concept of self-help — *ipelegeng* — in the long run ruined the spirit of communal self-reliance and self-development, and also the related knowledge and skills of addressing issues and solving problems such as coping and adapting to drought conditions. Thus, the burden of social provision shifted to the government and external bodies.

From 1959 to 1960, the only trained worker employed by the government was a welfare assistant whose job was to develop recreational activities in housing areas for labourers (compounds) at the abattoir in Lobatse. There was no official thinking on the whole issue of social welfare and community development. In 1961 a female welfare officer was appointed. She was involved in compound work in Francistown. Part of her work focused on the insanitary and unpleasant conditions of the compounds. The functions of the welfare officers were mainly rehabilitative case work, dealing with indigence and physical handicaps; and group work involving recreational activities focusing mainly on youth groups. In 1961/62 occupational therapy work among long-term tuberculosis patients began in Francistown (Wass, 1969). The government also began to recognise and appreciate the need to pay attention to rural areas and decided to appoint a male welfare officer. In 1963, there was a proposal to implement a pilot community development project and to establish a community development training school. The plan was endorsed, and in 1964 six locals were selected for training in Tanzania with the financial support of the UN.

Welfare programmes, in the Western sense, were influenced by the dynamics of post-war construction. Before 1963 welfare provision was mostly in the form of organising the Boy Scouts and providing assistance to ex-servicemen (Ngwenya, 1991). In 1964 the Welfare Department was divided into two: The Department of Community Development under the Ministry of Local Government and Lands, and

Social Service under the Ministry of Labour and Social Services. This division reflected the thinking that community development was part of rural development, and that the focus should not be limited to the social service component (Hedenquist, 1991).

In 1966 the Department of Community Development was established as a separate entity. It had four sub-departments — general, social welfare, youth work and home economics (Seeletso, 1981). It was conceptualised as a tool for cultivating a sense of national responsibility, and mobilising people for socio-economic development at grassroots. However, it became inherently linked with drought relief activities and hence its scope, in the minds of the people, was very limited. The Department of Community Development was disbanded in 1974 and the personnel seconded to councils. However, it was later set up as an advisory unit within the Ministry of Local Government and Lands (MLGL) with no implementation or co-ordination powers. Between 1975 and 1985 there developed a poor image of community development with changes in government policy at that time. When community development workers were seconded to local councils their influence at the highest level of policy came to an end. The shattered image of community development affected its junior partner, social work. Although the University of Botswana took over social work education in 1985, the problem of social work's identity crisis has still not been resolved. The search for legitimacy, appropriate character and role still continues.

The marginalisation of community development and, by association, social work, according to Ngwenya (1992) is due to the political and economic development of the 1970s. It became politically necessary to strengthen the ruling party's control of the rural areas and to sustain loyalty. Economically, this was made feasible by mineral revenues (especially diamond) which were available for rural development. Thus, a new strategy of development administration and service provision was created at all levels. In the 1970s and 1980s, the state increased its role in welfare provision. However, this was done through central government agencies as opposed to statutory welfare departments. For example, drought relief became the responsibility of the central government. This was an activity initially undertaken by the Department of Community Development.

According to Ngwenya (1992), some semblance of social work practice somehow found its way into the dominant community development model at the level of formal training and practice. This was a "marriage by default" which invariably placed social work training and practice under the patronage of community development. The bureaucratisation of practice inhibited the evolution of a distinctively independent social work practice which could be defined to include community

development as a method. Instead, social work was subsumed under community development and hence lost its identity and critical role in national development.

Social work, as part of community development, was also seen as a tool for social mobilisation and participation at the grassroots. It is therefore not strange that social work training emerged by way of training community development workers. Formal training of assistant community development workers began in 1972 at the Botswana College of Agriculture (BCA). In 1974, a few social work courses were introduced in the curriculum, and the programme became a certificate in social and community development.

The Report of the Community Development Review Committee of March 1977 (Republic of Botswana, 1977) and a report on a Study of Local Government and District Administration Training (Republic of Botswana, 1978) note some problems with the performance of community development staff. It appeared that after graduation from the BCA the staff still did not have the necessary skills for practice, many appeared unsure of their duties and procedures, and their job description as generalist fieldworkers was too vague and hence lacked focus. On the whole, no aspect of their job was clearly and properly defined and hence they lacked a clear and detailed programme of work. The 1983 report by the Social and Community Development Training Review Committee indicates that it was the social and community development unit which had failed to meet its tasks and hence it was unfair to focus solely on the faults of community development training (Republic of Botswana, 1983). It is important to note that the problems cited above were associated with community development as much as social work because of their structural and procedural relationships.

Since the University of Botswana took over the training of social workers in 1985, there have been three programmes: the certificate, diploma and degree in social work. The certificate is seen as paraprofessional training, while the diploma and degree holders are seen as professionals. The certificate programme provides basic knowledge, skills and values to enable the certificate holders to practise as assistant social workers. The course covers areas of social work theory and practice (methods and skills), interpersonal communication, psychology and home economics. The diploma programme is composed of courses in psychology, sociology, social services in Botswana, administration and policy, supervision, interpersonal communication skills, health and nutrition, and social work methods and practice. The bachelor of social work programme focuses on social work methods, human behaviour, social policy and planning, research, management and supervision, and communication skills. These are supported by foundation course work in social sciences which includes law, sociology, psychology, economics, demography and political and administrative studies (Department of Social Work, 1993). The

graduates of the three programmes work in agencies such as the social and community development departments of District Councils, correctional institutions, NGOs, various government ministries, Tirelo Sechaba (National Service), hospitals, councils and the police force.

Social work education and practice in Botswana has come under increasing attack. Questions related to relevance and appropriateness have been raised. Ngwenya (1992) refers to the "agony of irrelevance" and laments the lack of strategic curriculum development and dialogue due to the absence of networking and organisational relationships among the stakeholders — students, social agencies, social work practitioners, social work educators and representatives of various clients. The absence of this relationship hampers cross-fertilisation of ideas and the search for knowledge and identity. Social work (education and practice), in essence, has structural contradictions because of its Western orientation (conceptual and practice style) in a non-Western socio-economic context. Social work suffers from role and identity crisis and must, therefore, develop a forward-looking strategy with identifiable constituencies.

Lucas (1993), reflecting on his social work education and practice in Botswana, feels that his intervention skills and strategies at the level of education and practice were of marginal use to his clients and himself. He argues that social work education and practice in Botswana has no specific guiding principles; that the mission statement is silent on the "dialectic between the individual and structural context", and that social work is basically conservative (Lucas, 1993:5). According to Hutton (1994), the social work education established in Botswana focused on meeting individual needs; it was firmly rooted in the social sciences, based on a curriculum and direction which were not in harmony with local needs, inflexible and not easily adaptable to change; it utilised texts which were not suitable for local conditions, and had preconceived methodology. Hutton (1994) adds that "serendipity" was essentially at work in the social work programme in the sense that in the initial years there were rapid course changes and deletions as inadequacies in the programmes became apparent.

Raditlhokwa (1993) contends that social work in Botswana is a state-dominated activity because it is controlled by state policies and programmes. Therefore social work, in some regard, has become an oppressive activity since some of the state policies and programmes which social workers implement are clearly oppressive. He also argues that as the socio-economic conditions worsen, conservative forces in the country will pressure social work to offer more reactive services. To date, social work has supposedly served the interests of the elite, since it does not question or challenge structural inequalities, and has uncritically accepted roles which perpetuate and control the inequalities. He recommends "the replacement of the colonial

management paradigm and professional elitism in social work organisations" with a democratic process which will allow the full participation of the masses and basic grade workers in the development, implementation and evaluation of services (Raditlhokwa, 1993:10).

The overall scattered nature of social welfare services in the country has compounded the confusion over social work. Ngwenya (1991) points, for example, to the different ministries which are responsible for either policy formulation or implementation. This implies that various ministries are responsible for implementing different pieces of welfare programmes. For example, the Ministry of Local Government and Lands is responsible for pre-school education, the Ministry of Health houses the Rehabilitation Unit, while the Ministry of Education handles special education. Other services, such as those for the elderly, are still to be developed.

Reshaping the curriculum: attempts towards indigenisation

Hutton (1994) has emphasised that reshaping any existing university programme is complex and difficult. It involves evaluation of past needs and a careful anticipation of future needs, as well as making choices about content and its organisation. The Department of Social Work at the University of Botswana, in 1991, was faced with this difficult task of reshaping the curriculum. Even though the process is not fully completed, and one cannot honestly say that some significant measure of indigenisation has been achieved, this is still a modest beginning which is worth reporting. The need for a curriculum which has developed out of, and in harmony with, local needs was identified. The task then was how to design and implement such a programme (Hutton, 1994). The other related problems were how to operationalise and start with the reality of social work practice in actual field settings, finding more suitable teaching materials, and how to resolve the issue of community misunderstanding about the nature of social work.

Several assumptions guided the process of curriculum restructuring. It was assumed, among other things, that Western knowledge and theory may not be directly adaptable or transferable to the Botswana context, and that appropriate knowledge and theory may not yet be known or available for use. In this context, we could not or should not assume to know what to teach; in the process of searching for new ways to teach, we must begin with what we know. The process of change must be informed by action (Hutton, 1994).

It was also decided that there was a need to extract what was "a problem" out of the complexity of the situation and its social context (Hutton, 1994:2). This was based on the realisation that even common problems, such as poverty, must be understood in the specific context of Botswana and then we could search for and

assemble appropriate knowledge to respond to the situation. The need to reconsider our understanding of, and responses to, problems led to the choice of a reflective approach. Hutton (1994) sees this as more appropriate to situations of ambiguity and uncertainty. She contends further that the approach also allows for tentative choices among a range of possibilities, and reflects on a way of thinking about social work practice which does not come to practice situations with a preconceived methodology, but with an openness to understanding, reflection, and willingness to try again when our actions are ineffective (Hutton, 1994:3).

Thus, the whole process is an exploration of new territory for social work education and practice. The review of the Department of Social Work (1993) also aimed at defining a mission and a new orientation for social work education in the country. However, the mission statement and syllabus are seen as tentative and as tools for charting a vision for social work education.

The whole process of receiving and reorganising the curriculum was underlined by questions such as: What do we need to teach in order to enable students to make appropriate professional judgments for social work practice in Botswana? Community-based social work practice was then chosen as the curriculum organiser. The importance of community in Botswana became the underlying principle of social work education. In this way, the starting point was not to be the individual or the social sciences. Thus the role of the community as providing a context for living and for social structures was recognised. At the same time, it was accepted that community-based social work was not community organisation, but a recognition and acceptance that the community is the basis of social life and identity, a primary resource for meeting needs, a client and the location of unmet needs, and also an arena of disparity between needs and resources (Hutton, 1994).

In selecting the community as the starting point, there was a tacit acceptance and recognition that social problems, such as poverty, AIDS, teenage pregnancy, youth unemployment, school dropouts and family disintegration, are all community issues and must not be addressed by focusing on the individual. It was also recognised that existing social sciences knowledge cannot effectively deal with the problems. It was agreed that the purpose of social work and its practice goals must be identified with the needs and concerns of the weak in society, the vulnerable and marginalised. This then puts social work in the social development and prevention paradigm. The emphasis on development and prevention also shifts attention on to intervention strategies which emphasise, for example, empowerment, education, facilitation, research and policy development, and promote the exploration and utilisation of alternative ways of learning.

All the activities cited above led to a master syllabus, conceived as a start of the change process, a start which clarifies the objectives of our social work programme, and ensures that content and text chosen are based on the set of objectives.

It is clear from the discussion so far that indigenisation of social work education and practice, in the context of appropriateness of theories and methods, as well as values, norms and philosophies which underline practice, has taken on significant importance in the search for meaningful modalities and context of social work practice in Botswana. The contention, therefore, is that an ideal and genuine social work practice is the one that starts with the community as its base. This enables practice to emerge from the surroundings and circumstances, or from both the social and physical environments (Hutton, 1992; Walton & Abo El Nasr, 1988). The argument is that the long-standing traditional focus on the individual is wrongly placed or misdirected. Midgley (1983) emphasises that, in Third World countries, clients are not always amenable to individualised intervention. This is because, for example, in most African societies, the individual is a being within a societal or group context, and finds character and expression of the self within the group. In this sense, therefore, the focus of social work must be the community which must also give meaning to social work, define its process and outline its practice boundaries (Osei-Hwedie, 1995).

In short, social work practice must be based on the cultural milieu of the society in which it is evolved and practised, and must use the model or conceptualisation of human beings of that society. In this sense, the principles and ethics must embody the values of the locality (Midgley, 1983). It is in this respect that social workers must understand institutionalised cultural values. This means a comprehensive understanding of people and their world view in that the economic, social, religious, psychological and political factors are all critical for the social worker. This is the basis for knowing the nature of pressures in the community, and also for understanding community co-operative living, including how people receive and return help (Collier, 1984; Osei-Hwedie, 1995).

The awareness of the relevance of knowledge contained in the dimensions of human life is a necessary part of social work practice. Social work in Botswana, therefore, needs a philosophy of knowing which is capable of containing all that is human and what it means to be human in Botswana. The point is that the process to do what is appropriate and develop the necessary skills, outlook, philosophies and theories must start from within to determine what the problems and requirements are, what resources and skills are available and what processes and procedures can be borrowed from others. In this case, from local practice must emerge the knowledge and skills necessary for improved and sustainable practice. Another aspect of the basis of practice and training is the question of defining social work in

the Botswana context, and conceptualising an appropriate mission which captures the indigenous world view. The people-environment relationship must be defined or conceptualised as a response to the psychological, spiritual, economic, social and political contexts. It is only in this respect that social work may be seen as holistic, comprehensive, effective and appropriate.

As I maintain elsewhere (Osei-Hwedie, 1995), the question that needs to be posed is: Does social work in Africa need a definition different from what was bestowed upon it by its borrowed past? The contention is that social work must be assigned meaning and purpose which then will give direction to the practice. Writers such as Nyirenda (1976), Mwansa (1992) and myself, Osei-Hwedie (1990), contend that social work must be defined in the context of social development concerns, such as the relationship among people in society, and between people and their environment, people's ability to identify and solve problems, and people's interest and capacity to participate in their government. Defined in the context of social development, social work should be able to help people take radical measures in improving their quality of life. Within the same context, social work training and related practice will be consistent with, and responsive to, the environmental, cultural and ideological variability of a people.

Rosenfeld (1983) contends that the social work profession can be enhanced by achieving clarity about its domain and the required expertise to address it. In this way, it will also become more comprehensive and provide a framework for organising the wealth of social work experience. It will also enhance writing and research in social work and provide the basis for commonly held knowledge. Rosenfeld (1983) further asserts that the domain should be based on empirical data reflecting what the professionals actually do and have done, or what they ought to have done. Also, social work expertise must be a factor of the domain, and basically it must be derived from it. In order to determine the domain of social work, three questions must be answered. These are:

1. Where is social work located within the social structure?
2. What are its objectives?
3. What is the nature of its societal sanction? (Rosenfeld, 1983:186)

These questions are still to be fully answered in the Botswana context. However, the domain of social work in Botswana must be conceptualised as widely as possible to include unforeseen needs, the wide range of people in need, and the various systems to cater for the needs (Rosenfeld, 1983; Osei-Hwedie, 1995). Other critical questions which need to be answered are: What major assumptions about personality and social life must social work professionals in Botswana develop through their

practice; and where does the rationale for practice arise from? Clear answers to these questions will help the indigenisation process tremendously.

The notion of change in the structures of social work envisioned in Botswana is based on some conception of social justice for the communities who need the most help. Hence, social work education should seek the right emphasis in the delivery of its course materials. This calls for the knowledge of personality, social systems, and their associated problems. In this case, the training should be consistent with local conditions. In principle, therefore, social work practitioners and students should be equipped with the tools to penetrate cultural life, and to be able to work in, and relate to, local communities and their conditions. In this context, the following questions need answers urgently: What specific strategies can social work offer to combat, for example, poverty, deprivation, injustice and rejection? How can the classroom and field experiences be balanced? In effect, how can existing structures and practices be changed to make social work much more effective and problem-driven? Answers to these will help students to understand what it is that they must change, and show them the elements in a given situation which can help them in the process (Osei-Hwedie, 1995).

Several other questions arise which need answers. For example, who or what must give social work in Botswana its legitimacy, and to what extent must professional consideration override political concerns in the social work arena? What are the necessary practical skills, and to what extent should they be determined by community factors as opposed to professional requirements? How should the most pressing social problems be determined, and to what extent should social workers influence the process? Can there be a move away from a dependency on the scientific method that can foster learning and empowerment for both workers and clients, make a contribution which is open-ended, and enable both clients and workers to continue to function and grow, even when the solution hoped for is not possible? (Hutton, 1992; Osei-Hwedie, 1995.) Part of the issue is how to train effective social workers, those who are able to begin to act even before they have some answers, and are able to backtrack, regroup and learn from experience. Some of this may mean enabling change, but some of it may be enabling a response to change. Thus any indigenisation process must be based on the answers to these and other related questions, as well as a full understanding of their implications.

Conclusion

It is important to note that the groundwork for making social work appropriate to Botswana conditions is in its infancy, at the discussion stage. However, the important thing is the recognition that social workers must develop their own cumulative knowledge and in the process redefine their practical skills. In this way,

the idea that problems must be solved in ways familiar to both the social work professionals and community members becomes a reality, and gives practical meaning to indigenisation. It is quite obvious that it is time social work in Botswana found itself. In order to achieve this, the profession must endeavour to develop its own major assumptions about personality and social life, locate the basis of the profession and its rationale, develop a process which enables refined knowledge and skills to emerge out of practice, define social work and its mission to capture the indigenous world view, clarify the domain and expertise of social work, and identify the knowledge, philosophy and value bases of the profession (Osei-Hwedie, 1995).

It is maintained that the search for appropriateness, focusing on skills, outlook, philosophies, theories and models must start from within and then go on to determine the problems and their solutions, resources and skills available, processes and procedures to use and what help may be required or borrowed from outsiders. Thus, social work knowledge and practice must emerge from local initiatives which should then sustain it. It also follows that the rightful basis of social work training must be knowledge from practice. It is through this process that training and practice will become consistent with and responsive to the environmental, cultural and ideological variability of a people. This also implies delineating the domain of social work in relation to its place in the social structure, its objectives, the nature of its societal sanction, and provisions for evaluation by society (process of accountability).

To indigenise, social work education and practice must reassess the moral and philosophical foundation of the profession, clearly define its clientele and be in the forefront of the fight against inequality, oppression and marginalisation. Thus, social work must become politicised and mass-controlled.

The development of social work education and practice in Botswana has been intrinsically linked to that of community development. Thus social work has not developed a clear identity of its own. This has hampered any recognition of the unique role that social work can play in national development efforts. As elsewhere in Africa, social work in Botswana needs new and indigenous constructs which will solve its identity crisis. Such constructs must be in line with the empowerment of marginalised groups and have the capacity to make social work education and practice appropriate to the socio-economic environment (Osei-Hwedie 1993b). In short, there is need to define and redefine social work so as to evolve appropriate forms of training and practice consistent with life in Botswana communities. Social work in Botswana must define its being and hence its agenda, and remove the content of practice from both the political and the professional to the community arena.

Notes

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5 Indigenisation of social work education: A personal view at a university

Jean D. Triegaardt [1]

Introduction

Social work education in South Africa has been, and is presently, shaped by the sociopolitical context. Although social work candidates have to undergo four years of training at university, much of what was experienced previously in training and education reflected the broader reality of society. Whether the intentions were overt or covert, the curricula reflected the power differentials within South African society during the apartheid years.

If one examines the social work education mode during the 1960s, this trend was obvious. "Courses of professional preparation given at the black universities closely followed the curriculum of the University of South Africa (UNISA); thereby focusing upon the traditional social work methodologies suitable for developed, industrialised societies, and of limited relevance to the problems of disadvantaged urban people and underdeveloped rural communities" (McKendrick, 1990:185). This writer's recollection of education at a black university in the 1960s was that the social work methods which were focused upon were casework and groupwork. Community work was taught in the final year of study and involved one lecture. Obviously community work and its practice would have had strong political overtones at that time.

Another powerful influence on social work education and training has been the Western models and theories of social work education. There have been numerous articles which have questioned the relevance, appropriateness and applicability of these Western influences for and to South African conditions (Hutton, 1994; McKendrick, 1990; Osei-Hwedie, 1993; Ramphal, 1994; Taback, 1991). Needless to say, these influences colluded very well with the political agenda of apartheid education.

The requirements today emphasise a generic approach to social work, which means that new graduates in social work should be equipped with direct and indirect methods of intervention and a basic competence in all social work fields. Each university has the autonomy to decide on the contents of the curriculum, although the statutory body, the South African Council for Social Work, has advised the institutions on the minimum standards for training.

Just as university social work departments adopted the community work method eventually as part of integrated practice, and the research on non-governmental

organisations (NGOs) in the late 1980s (Patel & Taback, 1989) contributed to its adoption in social work education and training, so too will developments in society impact on social work education and training now and in the future. Already the vision and the economic plans of the reconstruction and development programme (RDP) have made an impact upon many NGOs, community-based organisations (CBOs) and the welfare sector. These organisations are repositioning themselves along the principles of the RDP in the hope of securing funding for projects.

The focus of this paper is to explore and analyse those issues which impact on the process of the indigenisation of social work education and training from a university point of view. Indigenisation in the context of this paper means relevant and appropriate for the local conditions in South Africa.

Providing context for social work education and training

Because social work is taught at university, two broad but imbricated roles have to be fulfilled by social work educators, which are, firstly, the professional role, and secondly, the educative role. These may work in concert, but at times they can be dissonant. The role players who contribute to the development of social work education and training are, *inter alia*, the South African Council for Social Work, human service organisations (NGOs, CBOs and the welfare sector), the profession, social work educators, the university and social work students.

The South African Council for Social Work

There is a move to review the South African Council for Social Work and redefine its functions (Department of Welfare, 1995:29). As previously mentioned, they have set the minimum standards to date for social work education and training at universities. In an editorial comment, Eloff (1992:iv), former vice-president of the fourth South African Council for Social Work, notes that the council promotes the standard of tuition and training for social work and encourages the study of the subject social work.

Human service organisations[2]

The contribution of NGOs and CBOs to the welfare sector has been acknowledged and the empirical evidence of its acceptance is that the latest Department of Welfare (1995) Discussion Document includes NGOs in its discussions. NGOs emerged in response to the lacunae in the welfare sector and were opposed to the apartheid government. Their contribution to social services for the marginalised sectors of society have been researched and documented (Patel, 1991; Patel, 1992; Patel & Taback, 1989; Walters, 1993). In contrast, the profession of social work was not

seen to challenge the unjust and undemocratic policies and practices of the apartheid government. Walters (1993:2) notes that the NGOs "aim in various ways to empower the poor and the oppressed, to build organs of people's power and strengthen community-based organisations and to promote democratic processes and practices".

The social work profession

The social work profession has not been held in high esteem by the disadvantaged and marginalised sectors of society. As mentioned in the section on human service organisations, the NGOs and CBOs were seen to assist those in need and oppose the oppressive conditions that existed. This ethos was in direct contrast to the efforts of the social work profession. In a survey of involuntarily unemployed workers in Mitchell's Plain which was conducted by this writer, very few unemployed workers were assisted by social workers (Triegaardt, 1992). In essence, more unemployed workers and their families were assisted by religious institutions. More recently, the Welfare Forum[3] has attempted to mobilise all of the social work profession and development workers to discuss issues of mutual concern and developmental issues.

Social work educators

There is at times the assumption that social work educators by virtue of their positions in academic institutions keep abreast of developments in the welfare arena. Those imbricated roles mentioned previously become a source of tension because of the university's expectations around teaching and research. Another dimension to the social work educator's role is that of interdisciplinary collaboration and dialogue. At the most recent social work educators' meeting (1995) held in Cape Town, this expectation was mooted again. Therefore, the imbricated roles experienced by social work educators become more complex and conflictual as the nature of social work responds to the demands of the local community's needs juxtaposed with the university's expectations of promoting academic excellence.

Universities in South Africa

Universities have concentrated on rationalisation to the extent that capacity building in individuals and social work departments tends to be overlooked. Isolation from global developments during the apartheid years has also served to undermine social work educators' and organisational growth. Of course, this trend is not uniform throughout South Africa since it is dependent upon the individual university's resources. Human resource development and management is critical to the achievement of social goals (Department of Welfare, 1995:27).

The university decides on the academic requirements. These flow from the mission which sets the parameters for the university's educational philosophy, its aims and objectives and its methods and how all these are implemented. Hoffmann (1990:210) notes that the mission of social work shares the university's credo of beliefs and further propels the university to break out of any "ivory tower" image which may adhere to it. Any major reorientation and revision to the social work curriculum will require the sanction of the university's various committees since the locus of control and power rests with these university structures. The progress which may be accomplished in the social work field is bound to be out of step with the slow progress within the university. Hutton (1994:11) notes that "[s]ometimes the biggest hazard is of course loss of time — as committees control agenda and meeting dates". The author was referring to the issue of power at a university resting with sub-committees of Senate.

Social work students

Social work students contribute to education by challenging educators in the classroom, such as at lectures and seminars, and in other forums such as student-staff meetings. An important aspect of training is that adult learning principles are applied, that is, understanding that students have experiences and knowledge which they bring to the academic environment. At the same time, social work educators have to model the values and principles which are taught in the classroom, such as democracy, justice, acceptance and participation, and allow students to share in discussions and to have an input in the development of the curriculum.

Another dimension for social work education and training is that the supervision of social work students may be out of step with the educational focus at the university. As a result of historical developments in the country and abroad, many practitioners are highly skilled in individual and groupwork, but not in community work (Elliott, 1993; Muller, 1989 cited in Phiyega, 1993; University of the Witwatersrand, 1995).

Universities engage in selecting the best academically qualified students who apply. Whilst social work departments may have some say in selecting students, the final decision is an academic one. An article in a publication titled *Edge* which cites the ANC's discussion document *A policy framework for education and training*, states as follows:

> Higher education institutions must have a high degree of autonomy in determining their own affairs balanced with the need for monitoring, evaluation and public accountability of the higher education system, especially in relation to the redressing of inequalities, quality of provision, and the efficient utilisation of resources (Anon., 1994:35).

The Department of Welfare's (1995:29) Discussion Document suggests that selection procedures for admission into the social work profession should be standardised by the training institutions. Clearly the stance of the Department of Welfare is that universities have the autonomy of deciding on selection procedures.

Curriculum issues

The content of the curriculum has shifted from an individualistic perspective to that of the person within the environment. The therapeutic mode of Western models and theories supported the deficit model: that individuals have problems. The paradigm shift needs to occur from a deficit model to that of interconnecting with the community's needs. Hutton (1994) and others (Osei-Hwedie, 1995) share this perception in relation to social work education in Southern Africa.

A social work curriculum is not neutral. In the present sociopolitical context, the development of a curriculum will reflect the values of justice and democracy. The present political climate focuses on redressing the past imbalances and inequalities, creating a climate which embraces democracy and justice. Guzzetta (1984:42) defines the curriculum as a set of neutral indicators and as a social, political and cultural statement. In order to best meet the community's needs, the curriculum requires a reorientation for the entire four years. It is a shortsighted, anachronistic and patchwork approach to have a curriculum evolve over a period of time.

Financial considerations

In the present economic climate, fiscal restraint appears to be the order of the day on two fronts: (a) the university has embarked upon a process of rationalisation and, (b) the welfare sector and NGOs are experiencing financial cutbacks and crisis. Social work educators have to advocate and lobby for resources for human service organisations since their financial situation does impact on resources for the training of social work students.

Hoffmann (1990:216) notes that additional field practice courses that pursue relevance require resources because

- more practitioners, not employed in service structures, may have to be recruited as field practice teachers;
- student exposure to community needs in areas far from the university will require financing of transport and or accommodation;
- universities may have to establish their own service or teaching centres to expose students to a different practice orientation;

- student units for research and experimentation may have to be established and financed partly or wholly by the university.

To date, social work educators have been experiencing the financial constraints directly in human service organisations because it has become increasingly difficult to secure appropriate training for social work students. These organisations have difficulty allocating supervisors and resources for the training of social work students.

Welfare and NGO personnel

The needs of marginalised communities surpass the numbers of trained social workers and development workers. Lund, a researcher at the Centre for Development Studies at the University of Natal, stated in December 1992 that the "numbers of people being served per public sector social worker were as follows: coloured people, 8 560; Indians, 10 298; whites, 12 174. The number of Africans per public sector social worker was 14 576 in 1991" (SAIRR, 1994/95:319). In contrast, in the former homelands the number of Africans per public sector social worker exceeded 25 000. A number of institutions have embarked on the training of community development workers and rural workers. These are, *inter alia*, the Institute for Indigenous Theory and Practice in Cape Town; the Ubuntu Social Development Institute (USDI) at Wilgespruit in Roodepoort, Gauteng (Phiyega, 1993); the University of the Western Cape's Southern African Development Education Programme (SADEP); and UNISA and the University of Natal's Community Service Training Programme (CSTP) (Gray, Mazibuko & O'Brien, 1995).

Future considerations for social work educators

The role of social work educators is one of lobbying and advocating for changes in social work policy and programmes. The needs of the community far exceed the appropriately trained human service personnel available. In order at all to make an impact on the marginalised sectors of South African society a range of qualified personnel are required, including social workers and development workers.

Various institutions, from institutes through to technikons and universities, are offering development and grassroots courses. It behoves social work departments at universities to offer continuing education courses to social workers in order to prevent dissonance between universities and the welfare sector. The University of Natal is one such example where development courses are offered to experienced social workers (Gray, Mazibuko & O'Brien, 1995). Of course, this type of decision hinges on the availability of resources.

Another requirement in the indigenisation process for social work educators is to develop a curriculum which is relevant and appropriate to the needs of the community, which means relinquishing a deficit model. This process will require time, commitment, and resources. The partnership with various constituencies involves a dialogue and consultation with social work educators, students and interested university staff, and representatives of the profession, welfare, NGOs and CBOs. Capacity building of social work educators is part of this enterprise. The process requires a revisit to the vision, mission, objectives and programmes of social work education and training. The University of the Witwatersrand's School of Social Work has begun this process of a curriculum revision with a developmental paradigm from the beginning of 1995.

In conclusion, for social work education to be indigenous would entail social work policies and programmes of a developmental nature that would facilitate the education and training of personnel for meeting the needs of the community.

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2. The writer uses the term "human service organisations", but notes that the Department of Welfare (1995:v) defined NGOs as follows:

> NGOs refer to all non-governmental, non-profit organisations which are concerned with the betterment of society or the individual. NGOs are private, self-governing, voluntary, non-profit distributing organisations operating not for commercial purposes, but in the public interest, for the promotion of social welfare and development, religion, charity, education and research.

3. In November 1993, more than 600 representatives of non-governmental and government welfare organisations met at the World Trade Centre, Kempton Park and agreed to establish a National Welfare Forum (SAIRR, 1994/95:317).

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6 Indigenisation of social and community work education: A personal technikon view

Desirée de Kock [1]

Introduction

The education of social workers in South Africa and related issues has been the theme of many conferences, workshops and publications over the past 40 years. In the past decade many social work educators and practitioners have written about the importance of community work education in social work education and have pleaded for a change in the social service delivery system in South Africa, in order to make it more relevant to the needs of practice (Cohen, 1984:4-14; Drower, 1991:141-147; Francisco-La Grange, 1990:29-34; Keen & Maharaj, 1991:291; Khosa, 1991:231; Le Roux, 1983:29,35; Lombard, 1991:104-113; McKendrick, 1990a:10-18, 1990b:241-250; Nghatsane, 1984:164-169; Nzimande, 1990:13; Patel, 1991:157-164; Patel, 1992; Triegaardt, 1991:236).

In the past four years many voices have been raised for the indigenisation of social work education in South Africa (Osei-Hwedie, 1993:1-7; Cohen, 1991:1-3; Nghatsane, 1992:1-2). It is interesting to notice that the plea for the indigenisation of theories is not limited to South Africa. It is also heard in Europe and other African countries. The plea is for theories and models developed in other parts of the world, specifically in America, to be critically evaluated and indigenised, before being implemented locally (Hammoud, 1988:197, 208.) As far back as 1980, Hofmeyr (1980:18) stated that South Africans readily accepted that academic developments in America and Europe were *ipso facto* better than those developed in South Africa.

It is important to realise that the indigenisation of social work education does not mean that we have to re-invent the wheel. Indigenisation means we have to examine theories and models in practice critically and evaluate whether they are applicable to our circumstances and, where necessary, adjust them to suit our needs (see Strydom, 1995:117). It is true that all social workers work with people, and that as human beings we are equal. However, despite this equality, we differ as people as regards our culture, beliefs, education, tradition and upbringing. In the indigenisation of theory, this means that the social worker must not only know the theories — for example, in psychology those of Maslow, Frankl and Rogers — but must also be able to apply them in practice against the background of people's culture, beliefs, etc. (see Hammoud, 1988:197). In this regard Silavwe (1995:71-84) illustrates why social casework cannot be successful in an African country like Zambia. He discusses how only community development really works in this setting and that

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social casework is only effective if approached within the framework of community development. Although many people in South Africa live according to Western concepts and values, the majority of our population still lives in the framework of the Third World and has not yet adjusted to the First World way of living. In rendering our social work services we cannot deny that in our education and in practice we focus mainly on casework and First-World problem solving. Even within the past delivery system, when whites had more access to services, we could not address problems such as unemployment and poverty. The only way we tried to address this was by means of social security grants and we merely succeeded in entrenching dependence.

How can we indigenise social and community work education in South Africa?

The current situation

At present, the education of social workers is the sole responsibility of the universities in South Africa. The education and training done by the Hugenot College in Wellington is accredited by UNISA and the degrees are issued by UNISA. For several reasons this university-centredness makes it impossible for many potential students to enter the field of social work education. The admission criteria of the universities exclude many potential students, as does the expense of university studies. Furthermore, social workers must undergo four years of training before they can graduate and be utilised productively in practice. If social work students do not complete their studies, acknowledgment is seldom given for the years spent at university, because they have not obtained a formal qualification. Subsequently, they are employed at matriculant level in the labour market. This is out of step with the current education policy of South Africa.

We also have the situation that the students need to acquire practical experience in order to be able to be utilised optimally in practice. We must never lose sight of the fact that social work is an applied profession. Although social workers need the solid theoretical knowledge taught at universities, the training of skills is equally important. It is common knowledge that, although universities differ in their approaches, each has a minimum period of practice that students must undergo before graduation.

Despite these compulsory practical periods, practice still complains that newly-qualified social workers do not have the necessary skills to cope in the real world. This issue has not only been debated at many workshops and conferences, but it has also been admitted at the annual meeting of the Joint Universities Committee (JUC) on 11 September 1995 and confirmed in the research done by Kirsten (1994).

Universities also experience problems in this regard because lecturers, and not practice-oriented social workers, are responsible for the theoretical and practical training of students. Moreover, the universities receive their subsidy for theoretical subjects only. As far back as 1974, the main report of the Van Wyk de Vries commission of investigation into universities indicated that the education at universities should not focus too much on practical experience (Van Wyk de Vries, 1974:293-294).

The political changes we have experienced in South Africa since April 1994 have also had a significant effect on many of the existing policies. When we look at social work education we must concentrate on the main developments in the White Paper on the Reconstruction and Development Programme, the White Paper on Education and Training, as well as the Draft National Qualifications Framework Bill and the Draft White Paper for Social Welfare: Towards a new social welfare policy and strategy for South Africa.

It is true that the previous delivery system of welfare services in South Africa did not focus on development and this has also had an impact on the training of social workers (South Africa, 1995c:30). Although social workers received training in community work as part of their social work education for nearly two decades, this training has mainly been at a theoretical level. The delivery system also did not make provision for the student to obtain practical experience, although from 1989 onwards the Department of Health Services and Welfare insisted that community work be done to uplift the underprivileged. From personal experience, I know that only a few services will have a long-term effect on the people because the projects were assessed from a top-down situation, and did not really address the needs of the people.

Because of the Draft White Paper for Social Welfare, we are about to experience dramatic changes in the delivery system. Not only do these changes shift the paradigm to developmental social welfare, in line with RDP policy, but also indicate that we need more career paths than only social work in the social welfare services field. The same document also emphasises the importance of the indigenisation of social work education (South Africa, 1995c:33).

The role of technikon education in the indigenisation of social work education

The history of the development of social work education at universities and the lack of knowledge about technikons have resulted in many people questioning the involvement of technikons in social work education. The Draft White Paper for Social Welfare, however, states that the curricula of current welfare educational and training programmes "should be developed in consultation with service providers" (South Africa, 1995c:33). To me it is also interesting that the same document states

that the "Department of Welfare will encourage institutions to review current welfare education and training programmes and curricula, particularly in universities" since social work is only offered at university level at present. The involvement of the broader community and particularly service providers in the development of career-oriented education and training programmes to meet their needs is a fundamental characteristic of technikon education. University education conventionally concentrates on the subject or discipline, with no real career or workplace exposure and experience. However, this last statement is hardly true for social work education at our universities, because of the emphasis on practicals.

The essence of technikon education and training is to provide qualifications that are designed specifically to meet the needs of the particular career — this method is called co-operative education. It is a method in which an educational institution and industry (social welfare service providers) jointly develop educational programmes to meet the needs of the industry (service providers). The industry (service providers) is also involved in the training programme where the theory is integrated with practice and the necessary skills are developed in a practical situation. In my opinion the involvement of service providers in designing educational programmes also contributes to the indigenisation of the curriculum content.

I also think that technikons can contribute to the indigenisation of social and community work education in two ways. The first way involves the curriculum content. Within technikon education we not only focus on subject content, but also on the student who is trained in how to implement the theoretical knowledge in practice. For example, a social work student must not only learn the different theories in psychology, but must also be able to identify their practical applications as well as what is acceptable or unacceptable in certain cultures. All this is taught to the students during their practical training. It is also necessary to do far more research about the indigenisation of social work in South Africa, and this research can be implemented at technikons.

The second way in which technikons can contribute to the indigenisation of social and community work education lies within the educational structure. According to the Draft National Qualification Framework Bill (South Africa, 1995b:3) technikons already have the educational structure that allows for crediting a student on the completion of one or two years of education by issuing National Certificates and National Higher Certificates. This again is developed in conjunction with the service providers in order to meet their needs.

We know from personal experience that social workers are often burdened with duties that can easily be performed by persons who do not have a four-year degree. By training and recognising social auxiliary workers, for example, the South African

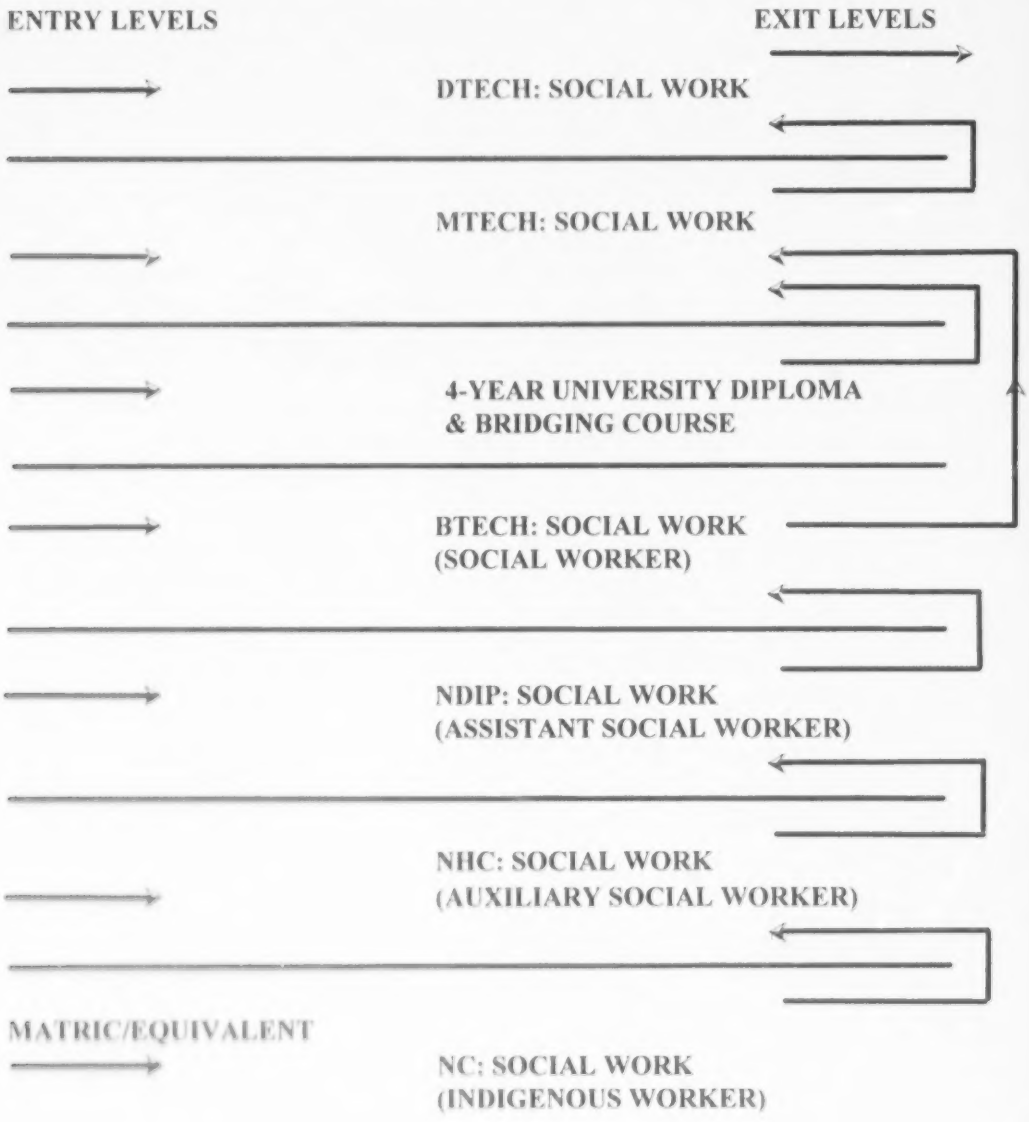
Council on Social Work has conceded that there is a place for trained personnel without degree qualifications in the field of social work.

It is common knowledge that the basic social work training in the United Kingdom is a two-year diploma, a base from which the social workers can practise and further their studies. In countries such as the Netherlands and Germany the education of social workers is also not based at universities, but at "Sociale Akademies" or "Fachhochschule" which can be compared with polytechnics and technikons. In Germany the education of social workers has not been developed at universities because of the importance of practical training (Braun, 1982).

The national educational structure of South Africa does not make provision for a two-year diploma. It does, however, make provision for a National Certificate (one year post-matriculation qualification), a National Higher Certificate (two-year post-matriculation qualification), a National Diploma (three-year post-matriculation qualification) and a BTech degree (four-year post-matriculation qualification), an MTech degree and a DTech degree. As mentioned earlier, both these educational and qualification structures exist at technikons, in contrast with the formal qualification structure at universities which only permits an exit level at a diploma or a degree level, and in social work at the four-year degree level.

Within social work the qualification structure could look like this (De Kock, 1995:8):

EDUCATIONAL CAREER PATH IN SOCIAL WORK AT TECHNIKONS



I have entered an educational level between the BTech and MTech degrees to make provision for those social workers who have obtained a three- or four-year diploma in social work at a university, but have no way of improving their qualifications. I know some universities allow social workers with a three-year degree to do their Honours degree in social work, if they first do the fourth year, as it exists at present at university. However, for social workers with only a diploma in social work the door is closed, unless they again start from first year. This not only applies to social workers who completed their studies 20 years and more ago, but also to social workers who completed a four-year diploma as recently as 1987. In my opinion it is ridiculous to expect social workers to start from the beginning if they wish to obtain a degree and access to further study. This situation gives no credit to experience and this is also unacceptable in view of the educational policy of the government.

Conclusion

The political changes as well as the proposed changes in the delivery system of social welfare services impel us, more than ever before, to review and indigenise the education of social workers and to make it relevant for South Africa. In this process I believe that technikons, and particularly Technikon SA (being a distance education institution), have an important role to play. In working together as tertiary institutions, technikons and universities can make a difference and ensure that social work services by the service providers really do make a difference in our communities.

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7 South African perspectives of indigenisation: A personal technikon view

J.N. Steyn [1]

Introduction

As a person who has never been involved in social work I can hardly make any contribution to the debate on social work education. I would therefore rather concentrate on a technikon approach to the offering of courses and leave it to others, as experts, to decide on whether the technikon model may be applicable to social work training.

Institutional characteristics

Since their establishment, technikons have distinguished themselves as unique higher education institutions. The main functions of technikon education can be summarised as follows:

Formative education

In accordance with other higher education institutions such as universities and colleges of education, technikons have the task of contributing to the formative education of their students. This implies that through curricular and extra-curricular activities that are offered, students are assisted in the development of their normative, affective, cognitive and social potentials — in short, their total personality.

Focusing on technology rather than science

The emphasis in technikon research is not so much on the discovery of new scientific knowledge as it is on technological development and innovation, i.e. making science work for mankind. The emphasis is therefore very much on the application of knowledge. Furthermore, research at technikons is often of a multidisciplinary nature. Similarly, technikon courses are structured in such a way that they will not only provide a theoretical background, but also the skills to apply such knowledge within a particular job environment. Consequently, technikon lecturers should not only have the necessary theoretical knowledge, but also sufficient practical experience.

Focusing on a career

Technikon education focuses very strongly on the preparation of students for successful entry into a particular career. Accordingly, the curriculum and the particular syllabi are designed in such a manner that the focus continuously remains on the particular career for which the student is being prepared. In this regard the course content reflects, amongst others, the following characteristics:

- A true higher education standard is provided.
- Multidisciplinary integrated subject packages are offered.
- The needs of commerce, industry and public sector or a segment thereof are met.
- Particular career capabilities as well as skills and functional knowledge are accommodated.
- Immediate useful employment of the graduate is made possible.

Due to the fact that technikon education focuses on particular careers and therefore reflects the aforementioned characteristics, it necessitates close collaboration with employers, professional bodies and career organisations in commerce, industry and the public sector. This is made possible, first of all, through the establishment of liaison committees which enable the technikon to design curricula according to the contemporary needs of the workplace. Secondly, technikons use a system of co-operative education which allows technikon students to be exposed to the workplace and obtain relevant work experience. The system of co-operative education also serves to help the technikon to continually evaluate the relevancy of its programmes with regard to the job market. In this respect technikons follow a very pragmatic approach. Close liaison and co-operation with industry is a key feature of technikon education.

A brief comparison of the institutional characteristics of universities and technikons is contained in Table 1.

Technikon Qualification Framework

The technikon qualification structure is portrayed in Figure 1. As can be seen from the diagram, the structure contains the following characteristics:

- Qualifications are offered up to doctoral level with the first degree being offered after four years of study.
- There are a number of exit points, starting with a certificate of technology after one year of study, followed by a higher certificate, a diploma, a degree, a master's degree and eventually a doctorate.

- There are flexible entrance requirements at various levels of the programmes to accommodate the highest possible degree of mobility from the numerous suppliers of student material.
- The standards of final qualification are nationally acceptable and certificated.
- The programmes are structured for greater mobility between the place of work and the place of study (i.e. on a modular basis).
- Technikon qualifications accommodate a number of cognitive objectives as set out in Figure 2. These objectives include:
  - original thought and judgment
  - creativity
  - evaluation
  - investigative skills
  - analytical skills
  - management skills
  - entrepreneurial skills
  - problem-solving (research)
- At the highest levels students are requested to be engaged in self-study activities.
- While the requirements of commerce and industry should be satisfied in respect of a bachelor's degree, the same does not necessarily apply to the master's and doctoral degrees. These higher qualifications serve to satisfy most individual needs for personal growth and the advancement of careers and to address specific industry needs in the areas of research and development. The main focus of these advanced qualifications is on the application, development and advancement of technology.

Social work education and training and the technikons

Although technikons have thus far not been involved in the training of social workers, it does not mean that the possibility should be ruled out. Technikons will nevertheless not consider any such proposal unless there is a clear indication from industry that it is in fact required and that industry will support it. Secondly, universities will have to be consulted. Unless some support from universities can be mustered it is unlikely that the Association of University Teachers (AUT) will approve it. In short then, it is up to you to decide on the educational model to be followed in future. I do believe, however, that technikons, through their particular way of involving the community as well as commerce and industry in the establish-

ment of instructional programmes, could certainly deal with the matter once a request is received.

Notes

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TABLE 1

A. GENERAL AND INSTITUTIONAL CHARACTERISTICS

Traditional university	Modern technikon
Offers traditional teaching emphasising fundamental knowledge; knowledge for the sake of knowledge	Offers vocational teaching emphasising application of knowledge, utility and applicability being fundamental
Maintains academic approach	Maintains pragmatic approach
Academic, theoretical, and philosophical thinking	Thinking aimed at applied knowledge and entrepreneurship
Philosophical and reasoning skills important	Problem-solving and persuasive skills
Strong commitment to research	Commitment to vocational education and involvement in industry (and a lesser commitment to research)
No specific orientation-search for truth and knowledge (employment opportunities less important)	Needs-orientated; vocational ethics and technology are driving forces (care about employment opportunities and employers' requirements)
Traditional conservative academic management; councils composed along traditional lines; tradition-bound	Faster decision-making; business orientation towards education; dynamic councils; practice-bound
Rigid entry requirements; courses are compiled by researchers and academics	Continuous action to make institutions more accessible and to remain in touch with requirements of employment market
Fixing training structure and period with an all-or-nothing exit qualification	Flexible training structure with multiple exit points at certificate, diploma and degree levels

B. STUDENTS

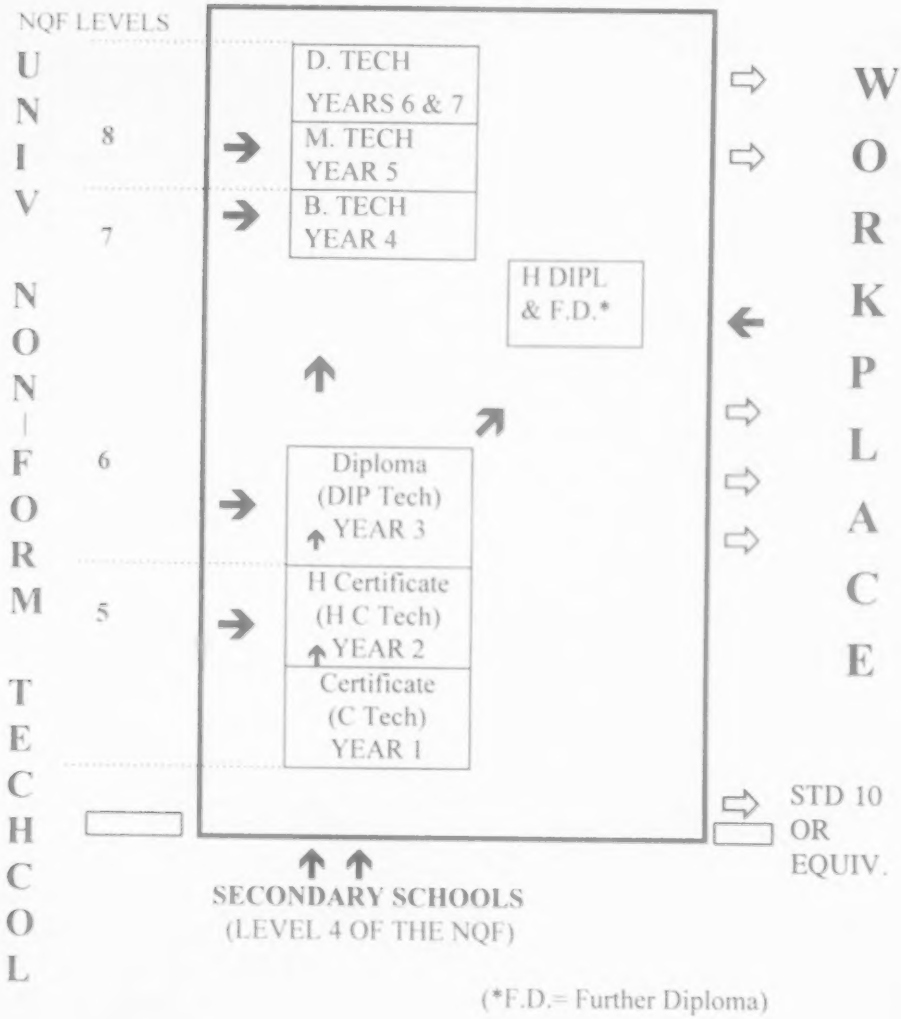
Traditional university	Modern technikon
Obtains education	Obtains education and experience, thus becoming economically active and ready for employment at an earlier stage
His/her potential and broad talents are developed; a set of values is created	Specific vocational and career skills are developed; vocational ethics and norms are fostered
Emphasis on development of "soft skills"; feeling, thinking and scope of knowledge	Emphasis on development of "hard skills"; rationalisation, teamwork, industrial problem-solving and technological adeptness
Innovation and individual talents are developed	Specialisation in techniques, teamwork and productivity; vocational innovation; student quickly learns to solve problems
The skills of searching for and evaluating information are fostered; the student acquires an inquiring mind	Application of existing knowledge (whether readily available or electronically stored); fostering entrepreneurial spirit; focus on problem-solving

C. LECTURES

Traditional university	Modern technikon
Curricular brief is strictly bound to subjects or discipline; curricula are related to newest knowledge and research; content and proprietorship are limited	Curricular brief is practice-orientated and career-bound curricula are related to practical problems and newest technology; susceptible and open to external industrial influences
Depth of knowledge and ability to stimulate critical thinking are important requirements for lectures	Breadth of knowledge and ability to illustrate application of knowledge are important (lecturers should not only know the applications of science and technology, but also how to manage them to create wealth)
Research experience and advanced research qualifications are necessary	Exposure to practice is a prime requisite; research qualifications, though important, are not crucial
Research: Freedom of choice regarding field and methodology of research; supported by the highest educational task of universities; application is optional; research climate and infrastructure exist	Research: Directed at specific objectives; determined and orientated by practical requirements; practical application is crucial; liaison and consultation with practice are vital; a relatively underdeveloped research infrastructure exists
Average lecturing load with research involvement obligatory (integrated brief)	High lecturing load with obligatory industrial liaison and control over experiential training; lower research involvement with specific briefs to specific research units

FIGURE 1

TECHNIKON QUALIFICATION STRUCTURE



(*F.D.= Further Diploma)

FIGURE 2

BEST COPY AVAILABLE

8 The South African curriculum and qualification requirements for social workers [1]

Jouberto Lombard [2]

Introduction

Although the purpose of basic preparation for social work in any country is to produce beginning practitioners with competence for responsible entry into social work practice, and while social workers worldwide share a common base of knowledge, skills and values, local needs, problems and priorities lend a distinctive individual quality to any specific country's social work practice and social work education. South Africa's welfare philosophy and social service delivery system have been shaped by past socio-economic and sociopolitical events. These events have contributed to a social welfare system that is uniquely South African, despite many individual aspects of it being in common with other countries. Our social workers are employed and function in this system and they were also educated and trained to function in this system (McKendrick, 1987:179).

In the past, social work in South Africa was unfortunately mainly influenced by — and it focused on — the values, needs, problems and priorities of one population group to the detriment of those of others. However, during the course of its history social work has always proved to be dynamic, with practitioners being innovative and aware of the fact that they should always be ready to adapt their service rendering to the needs presented to them at a given time. Presently, social work in South Africa is once again faced with a situation where its practitioners must very urgently apply the profession's dynamic nature in order to address the needs of the entire client system as presented in the "new South Africa".

It is imperative for social work to make and undergo serious and in-depth changes in order to remain relevant and a leader in the South African social welfare field. It is, however, my firm conviction that South African social work and its practitioners possess a sound basis on which to develop and establish new ways, approaches and systems to address the issues with which they are being confronted.

This discussion will firstly focus on an overview of the origin and development of curricula and qualification requirements for social workers in South Africa. Secondly, the present curriculum and qualification requirements will be explained and lastly a personal vision for South African curriculum and qualification requirements for social work practice will be discussed.

Origin and development of curriculum and qualification requirements for social work practice in South Africa

The historic development of social work education in South Africa was recorded in detail by authors such as Muller (1965; 1968) and McKendrick (1987:179-202). The latter author divided the development of social work education in South Africa into the phases of:

- white poverty and the beginning of social work education (1924-1936);
- first attempts to promote minimum standards (1937-1939);
- refinement, consolidation and introduction of diploma-level training for black social workers (1940-1958);
- apartheid and social work education (1959-1964);
- the build-up to a statutory social work council (1965-1979); and
- the SA Council for Social Work (1980 onwards).

From about 1924 to 1936 the foundation was laid for social work education in South Africa. In practice, the pressing needs of white families led to an educational accent on social casework as a social work method, with the emphasis on therapeutic and rehabilitative activities. Generic social workers were trained and the content of the education included the social science knowledge required by a "scientific" social worker, as well as field training in the skills of social work.

By 1939, two significant events concerning minimum standards for social work education had taken place. The state Department for Social Welfare attempted to influence universities to provide courses that complied with departmental standards, whilst training institutions themselves formed a voluntary body through which they could share knowledge and experience, in order to enhance the quality of their courses (the latter is presently known as the Joint Universities Committee on Social Work, or JUC). During the 1940s the first moves were also made to create social work training facilities specifically for black people.

In the decade following the Second World War, the profession continued to grow and social workers became more concerned about attracting recruits to the profession. For this purpose a conference on "social work as a profession", organised by the JUC's predecessor, was held in Johannesburg. The contents of the papers presented included a reaffirmation of the university as the proper setting for social work training, since in addition to personal attributes, academic knowledge is required; the confirmation of a generic undergraduate education as being most appropriate at the time; the need for ongoing refinement and improvement of field instruction programmes; and the necessity to explore possible future specialisation at postgraduate level.

By the mid-1960s the establishment of the five state universities brought the number of social work training centres to 16. Except for two centres, all offered social work training at university level.

In 1965 two developments of particular importance for social work education took place. Firstly, Dr Annette Muller's study on training for social work in the Republic saw the light. It provided an analysis of social work training, and indicated certain areas which required change (Muller, 1965). The generic nature of undergraduate social work training in South Africa, the standard of which was found to compare well with the training provided in Britain and the Netherlands, was confirmed. Social casework, emphasising restorative work with individuals and families, formed the heart of social work methodology in almost all training courses. There was, however, no agreement among training centres on the minimum standards for these courses. Nevertheless, the need for social workers to have a firm grasp of social science knowledge as well as social work knowledge and skills was supported. For this to be achieved, the extension of the three-year training course by one year or, alternatively, the retention of the three-year course with greater co-ordination between social work and social science courses, was recommended.

Secondly the National Welfare Act, 1965 (Act 79 of 1965) came into effect. The Act made provision for, *inter alia,* the statutory registration of academically qualified social workers and the protection of the title "social worker". By the mid-1970s, there had been a striking growth in the number of persons obtaining social work qualifications, and in the number of persons registered as social workers. The feeling grew that the development of the social work profession was such that the profession had come of age and that a regulating structure similar to the statutory bodies which existed for the medical, dental and nursing professions was required. This led to the Deputy Minister of Social Welfare and Pensions appointing a Committee of Inquiry into Separate Legislation for the Social Work Profession (known as the Auret Committee), with a charter which included examining the possible accreditation of training centres.

The Committee, composed of senior social workers and social work educators, obtained input from all stakeholders concerned and published its report in 1976. McKendrick (1987:187) summarised the Committee's recommendations, which were of major importance for social work education, as follows:

> Central to all recommendations was the creation of a statutory Social Work Council, composed of appointed and elected members. The Council would be responsible for the regulation of the social work profession, including the accreditation of training institutions. In its recommendations pertaining to registration, the Committee advocated a core of minimum standards for training, but stressed that individual institutions should retain their autonomy

and the flexibility to develop along individual lines. Paradoxically, accreditation of training centres with the Council would be on a voluntary basis, although since the proposed Council would register as social workers only those persons trained at accredited institutions, the necessity of training centres becoming accredited was explicit. Minimum standards of tuition and training were not defined in the Committee's report.

This Committee's work led to the promulgation of the Social Work Act, 1978 (Act 110 of 1978) on 1 September 1979 and the first meeting of the South African Council for Social Work (then known as the SA Council for Social and Associated Workers) on 16 January 1979. Since then, one of the Council's main responsibilities has been to attend to and prescribe curriculum and qualification requirements for social work practice in South Africa. The present statutory requirements in this respect are discussed in the next section.

Present curriculum and qualification requirements for social work practice in South Africa

As indicated above, the statutory professional body for social work in South Africa is the South African Council for Social Work constituted in terms of the Social Work Act, 1978 (Act 110 of 1978). This body is to be replaced in 1996 by the SA Interim Council for Social Work. Of importance for this discussion of the South African curriculum and qualification requirements for social work practice, is the fact that Section 3 of the Act stipulates *inter alia* that the objectives of the Council shall be to determine the minimum standards of education and training of social workers, and the qualifications for registration as social workers (SA Council for Social Work, 1994:1-3).

In addition, Section 17(1) of the Act determines that the Council may register as a social worker any person who holds the prescribed qualifications and satisfies the prescribed conditions, and satisfies the Council that he/she is a fit and proper person to be allowed to practise the profession of social work (SA Council for Social Work, 1994:1-10).

Therefore, the Minister for Welfare and Population Development, on the recommendation of the Council, in terms of Section 28(1)(c) of the Act, can issue regulations relating to the minimum requirements for the education and training of social workers, and the nature, content and duration of the curricula and practical training, which are requirements for the acquisition of a prescribed qualification. These regulations should be subject to the general policy determined by the Minister of Education in terms of the National Policy for General Education Affairs Act, 1984 (Act 76 of 1984) (SA Council for Social Work, 1994:1-22).

Effect was given to the above in so far as regulations to the Act were promulgated on qualifications for registration as a social worker. These are to be found in Regulation 2(a)-(g) of the *Regulations regarding the registration of social workers* (SA Council for Social Work, 1994:5-1 – 5-6) issued under the Act and entail the following (of which any one qualification will be accepted for registration):

(a) A qualification from a university or college in the Republic of South Africa that includes —

- at least four year-courses in the subject social work;
- a second major subject consisting of at least three year-courses in any subject in the human or economic sciences;
- a third subject consisting of at least two year-courses in any subject in the human or economic sciences, which does not include the subject referred to in the preceding subparagraph.

(Since 1 January 1991, such a qualification has had to consist of a single four-year bachelor's degree or diploma.)

(b) A qualification obtained at a university or college in the Republic before 1 January 1987, where the training in social work extended over three years that included at least three year-courses in social work plus either at least three year-courses in sociology and at least two year-courses in psychology, or at least three year-courses in psychology and at least two year-courses in sociology.

It should, however, be noted that such a qualification is recognised only if the holder was enrolled for it not later than the beginning of the 1984 academic year, and subsequently satisfied all the requirements for such qualification.

(c) A qualification obtained before 7 August 1970 at any university in the Republic, or in respect of which the holder of the qualification was enrolled not later than the date referred to and subsequently satisfied all the requirements for the qualification which include —

- at least three year-courses in social work; and
- at least three year-courses in either sociology or psychology or criminology; and
- at least one year-course in any of the subjects mentioned in the preceding subparagraph that was not already included in such course.

(d) A qualification obtained at a university or college in the Republic before 7 August 1970, in respect of which such university or college issued a certificate to the effect that:

- the holder is qualified as a social worker; or
- the education and training in social work that such holder had received, was regarded as adequate for practising social work.

(e) An honours, master's or doctor's degree in social work from a university in the Republic which was obtained by a person after he/she had satisfied all the requirements for another qualification from a university in the Republic referred to in (a), (b), (c) and (d) above, or after he/she had been admitted to the status of such qualification by such university —

- before 31 December 1973; or
- after 31 December 1973, but for which he/she was enrolled as a student on that date.

(f) A qualification obtained at a training institution in a country outside the Republic —

- that grants the possessor the right to practise as a social worker in the country in which the training institution concerned is situated;
- in respect of which the council, after such investigation and enquiry as it may deem fit, is satisfied that it is equal to or higher than the qualification referred to in (a) or (b) above.

(g) A qualification in social work obtained at a training school in the Republic before 1 January 1987.

Of importance is the fact that the abovementioned regulations also determine that no qualification in social work referred to above, obtained at a training institution in the Republic, confers upon its possessor the right to register as a social worker unless the person, during his/her second year of study in the subject social work (starting on 1 January 1992), and during every later year of study in that subject, was registered as a student social worker in terms of the regulations (SA Council for Social Work, 1994:5-2 – 5-3).

Furthermore, if it appears to the Council that any provision of the Act is not being properly complied with by any training institution and that such improper compliance is having or may have an adverse effect on the standards of education and training in social work maintained at that training institution, the Minister for

Welfare and Population Development may, on the recommendation of the Council, declare that any specified degree or diploma awarded by such training institution will after a specific date not serve as a prescribed qualification. Fortunately, Council has so far had no reason to make such a recommendation to the Minister (SA Council for Social Work, 1994:1-11).

To summarise, social workers in South Africa are therefore registered as such in terms of their basic or first qualification in social work. Since 1987 the qualification requirements for registration as a social worker have been either a four-year basic bachelor's degree or a four-year basic diploma in social work. The registration of persons who obtained qualifications of a shorter duration before specified dates, which were previously accepted for registration, are however still accepted, as indicated above.

It should be pointed out that the requirement of a four-year period of study for a basic qualification in social work was not determined solely by the Council for Social Work. The Council had to set this requirement in order to bring social work education and training in line with the then Department of National Education's policy for professional education and training. This requirement, as indicated above, is specified in the Act. The policy regarding professional education and training applies to all professional education and training (i.e. for all professions) and is formulated in the Report: SAPSE 116 (Departement van Nasionale Opvoeding, 1984). According to this document the first degree or diploma for all professional education and training may only be awarded after a study period of four years. It was confirmed with the Department that this policy still applies and that it will apply in the foreseeable future.

Although a document consisting of a South African classification of educational subject matter, which included social work, was compiled some years ago (Department of National Education, 1982:414-419), it should be borne in mind that universities are autonomous institutions constituted by acts of Parliament, responsible for their own management with their own executive powers and responsibilities (Departement van Nasionale Opvoeding, 1987:x, 8; Department of National Education, 1988:6-8, 12-22). Therefore, as far as curriculum contents for social work at the various training institutions are concerned, it is the responsibility of each individual institution to compile and develop its own syllabi.

However, in order to execute the Council for Social Work's responsibility in terms of the Social Work Act, 1978, to determine the minimum standards for the education and training of social workers, attention has been given to this matter continuously, especially since 1985. After obtaining the required input from all training institutions a document titled *Approval standards and procedures for education and training in social work*, constituting the minimum standards for

professional (pre-registration) education and training in social work, was furnished to all institutions during 1993 (SA Council for Social Work, 1993). These standards were compiled as a guideline in conjunction with all departments of social work at training institutions and the guideline is based on the *Handbook of accreditation standards and procedures* from the Council on Social Work Education in New York (Council on Social Work Education, 1984). All institutions were requested to provide the Council with self-study reports setting out details of syllabi and training programmes according to the guideline. This complicated process continues and once all reports have been received they will be dealt with by a committee consisting of Council members and members nominated by the JUC. The Committee regards its role as that of facilitator and expects that the Council and training institutions will be able to co-operate in achieving minimum standards. McKendrick (1987:190) stressed the importance of this crucial assignment of the Council, due to the fact that the quality of basic social work education and training is one of the fundamental determinants of the quality of social work practice.

It is a well-known fact that training institutions will have to adapt the education and training of social workers to the new demands made by changing socio-economic and sociopolitical circumstances. According to the document *The Reconstruction and Development Programme* (1994:56-57) the present number of social workers is regarded as being inadequate and their training often inappropriate; and the curricula of social welfare and community development educational institutions must be reviewed (although not specified, it seems that mention of the latter institutions mainly refers to education and training institutions for social work, which so far have been mainly responsible for the education and training referred to). Therefore, the development and implementation of minimum standards and the co-operation of all parties concerned are presently of special relevance, and the new Interim Council should look at the matter anew. Lessons should be learnt from past mistakes and generally accepted minimum standards for education and training in social work be developed and implemented which will ensure that the end products of all training institutions enter the field well prepared to meet the needs of the unique South African client system. In other words, the emphasis should be on the indigenisation of social work education and training for our community's unique circumstances and needs.

Thus far, discussion has focused on the basic qualification requirements for social work practice in the Republic. It should also be mentioned that the Social Work Act of 1978 makes provision that the Council prescribe the degrees, diplomas or certificates which may be registered as additional qualifications, or the proficiencies which may be registered as specialties. The Act also bestows certain other rights regarding this registration on the Council. Although a lot of preparatory work has

been done in this respect, this has not been finalised and no special categories in social work have yet been identified for registration purposes. The Council resolved that this matter be further dealt with after the finalisation of minimum standards. Both these matters will receive the attention of the new Interim Council.

Future developments in social work, therefore, hold exciting promise as far as curriculum and qualification requirements are concerned, and input from all stake-holders will be a prerequisite for its success. In order to stimulate thoughts and discussions, I would like to share with you the following personal vision regarding curriculum and qualification requirements for social work which might be used as a point of departure or "road map" for future developments.

A vision regarding curriculum and qualification requirements for social work practice in South Africa

South African citizens find themselves in a new dispensation with far-reaching effects on their daily lives, effects often necessitating changes in their day-to-day living. Social work is not excluded from this and social workers must daily address new and often different circumstances. In order to continue rendering a meaningful contribution, social work must purposefully ensure that it remains relevant. Various paradigm shifts are required to ensure this. It is my firm contention that social work is presently being offered an opportunity which should be utilised fully and that most social workers generally have already embarked on this process with enthusiasm. The Workshop for Indigenisation in Social and Community Work Education set up to look anew at and deliberate about indigenisation in social and community work education should therefore be utilised to get our thoughts in order, plan our actions and make the necessary policy recommendations to the powers that be.

During any workshop, conference or seminar concerning the policy aspects of education and training, cognizance should also be taken of the latest and impending relevant developments apart from any standing legislative measures as discussed above. As far as this workshop is concerned, one such development that should be noted is the new governmental policy regarding education and training as embodied in the *White Paper on Education and Training* (1995), the *National Education Policy Bill* (1995) and the *South African Qualifications Authority Bill* (1995). Whilst it is not clear yet to what extent this will influence the education and training of social workers, we have to take note of it and explore its possible utilisation in the interest of social work. Therefore, the discussion will now focus on an overview of the role of the National Qualification Framework and the South African Qualifications Authority before presenting a vision of the possible positioning of social work education and training in this respect.

The National Qualification Framework (NQF) and South African Qualifications Authority (SAQA)

The titles National Qualification Framework (NQF) and South African Qualifications Authority (SAQA) referred to above and also mentioned in the *Discussion document: Towards a new social welfare policy and strategy for South Africa* (Department of Welfare, 1995:29) are probably unknown to most social workers and need explaining.

In order to maximise the benefits of the close relationship between education and training, the Ministry of Education committed itself to an integrated approach to education and training, and identified this as a vital underlying concept for a national human resource development strategy. An integrated approach implies a view on learning which rejects a rigid division between "academic" and "applied", "theory" and "practice", and "knowledge" and "skills". Such divisions have characterised the organisation of curricula and the distribution of educational opportunity in many countries, including South Africa.

Successful modern economies and societies require citizens with a strong foundation of general education, the desire and ability to continue to learn, to adapt to and develop new knowledge, skills and technologies, to move flexibly between occupations, to take responsibility for personal performance, to set and achieve high standards, and to work co-operatively. This need requires structural changes in social and economic organisation and technological development. In the *White Paper on Education and Training* (1995:15) the Department of Education's view is expounded that an integrated approach to education and training will not in itself create a successful economy and society in the Republic, but that it is a prerequisite for successful human resource development, and is thus capable of making a significant contribution to the reconstruction and development of our society and economy.

It is also foreseen by the Department of Education that an integrated approach to education and training, linked to the development of a new NQF based on a system of credits obtained for learning achievements, will encourage creative work on the design of curricula, as well as the recognition of learning attainments wherever education and training are offered. It should open doors of opportunity for people whose academic or career paths have been needlessly blocked because their prior knowledge (acquired informally or by work experience) has not been assessed and certified, or because their qualifications have not been recognised for admission to higher or tertiary education or for employment purposes. These concepts are part of the emerging consensus on the importance of lifelong learning as the organising principle of a national human resource development strategy.

Through its research on a National Training Strategy Initiative, the National Training Board, a consultative and research body that advises the Minister of

Labour, made an important contribution towards developing the concept of lifelong learning in terms of a NQF. As part of this initiative an investigation was undertaken by a task team comprising representatives of organised labour, organised business, education and training providers, and the former Department of Manpower. The task team defined a core strategy for South Africa in the following terms:

> Education and training must empower the individual, improve quality of life and contribute towards development targets in the national economic plan through a national qualification framework (National Training Board, 1994:10).

Although not yet gazetted in its final form at the time of writing, the *South African Qualifications Authority Bill* (1995) has been promulgated in Parliament and is to be signed by the President in the near future. This legislation provides for the establishment of the South African Qualifications Authority (SAQA). According to clause 5 of the Bill, the functions of this statutory Authority will mainly be to

- oversee the development of the NQF;
- formulate and publish policies and criteria for
  - the registration of bodies responsible for establishing education and training standards or qualifications;
  - the accreditation of bodies responsible for monitoring and auditing achievements in terms of such standards or qualifications.

- oversee the implementation of the NQF, including
  - the registration or accreditation of bodies referred to above and the assignment of functions to them;
  - the registration of national standards and qualifications;
  - steps to ensure compliance with provision for registration;
  - steps to ensure that standards and registered qualifications are internationally comparable.

- advise the Minister of Education.

The committee responsible for the development of the NQF is expected to commence working in October 1995 and to present its final report to the Minister by December 1995 (Komitee vir ..., 1995:S5).

The NQF will be developed and implemented on an interdepartmental basis, with fully consultative processes of decision making, including all concerned government departments, education and training providers, and major national stakeholders in

education and training. The establishment of the NQF will enable all existing public and private sector education and training providers to assist in establishing appropriate national standards in their specialist fields through the respective accrediting bodies, and to seek recognition for their programmes in terms of such defined standards.

SAQA will be charged with developing the NQF, on a fully consultative basis, for the Minister of Education's approval. It is foreseen that the NQF will be comprised of eight qualification levels, listed below:

> **Level 1** General Education Certificate (GEC), to be achieved by the acquisition of the required credits at the end of the compulsory schooling process (Standard 7) or through adult basic education and training programmes.
>
> **Levels 2-4** Further Education Certificate (FEC) to be achieved by the acquisition of the required credits, undertaken in a variety of models, including senior secondary school programmes (Standard 10), general and career-specific programmes offered in the college sector, programmes offered in Regional Training Centres, through workplace training, etc.
>
> **Levels 5-8** Higher education diplomas and degrees, achieved by the acquisition of the required credits, undertaken in programmes offered by professional colleges (both public and private), professional institutes, technikons and universities (National Training Board, 1994:15).

The eight levels of the NQF provide for qualifications to be obtained at any kind of education and training institution and not just through the formal schooling sector. Any qualification should furthermore carry credits towards a national qualification.

The levels and the notion of progression from one level to the next form the heart of the NQF. All qualifications will be aligned to levels and levels will relate rationally to one another. (If a person has completed the requirements for a level, it should automatically be possible to enter the next level.)

The progression through levels is likely to happen within pathways. Pathways will contain general elements and more specific aspects. The pathways will not be imposed and will have to be developed consultatively by all stakeholders within the particular disciplines/area.

In practice, the process of implementing the NQF will consist of the following:

- National Standard-setting Bodies (NSBs) will be instituted on an *ad hoc* basis to develop standards within particular disciplines/areas, as no single

organisation would be able to set the standards unilaterally. NSBs will consist of organisations such as industrial training boards, employers, trade unions, professional organisations, providers of education and training and other interested organisations.

- SAQA will accept and endorse the standards set by NSBs.
- Education and Training Qualification Authorities (ETQAs) will assess the performance/end result and given guidelines by SAQA and provide a nationally recognised certificate (Report of the second meeting, 1994:3).

The possible positioning of social work education and training in the NQF

Social work in South Africa is presently faced with a situation where its practitioners must once again utilise social work's inherent dynamic nature innovatively to deal with matters as the situation dictates, namely the needs of the total client system as presented in the "new South Africa". This will entail various paradigm shifts away from "traditional" social work service rendering and will have to ensure the comprehensive indigenisation of service rendering. Consequently the education and training of social workers will have to be revised in order to ensure that practitioners entering the field of social work are aptly prepared to meet the challenges of the present dispensation. A number of training centres have already started with the process of revising their syllabi and course content.

In the South Africa of today, a paradigm shift is required regarding management style and the manner in which objectives are pursued. This paradigm shift has made the so-called "top-down approach" redundant and requires that all stakeholders together identify a particular problem to be solved, propose solutions together and strive for their achievement. This is also applicable for social work education and training. Therefore, it would be impossible at this stage to offer a ready made set of curriculum and qualification requirements for social workers. One could, however, focus on a vision in this respect, and explore the process of devising such requirements.

Such a vision or "road map" for compiling curriculum and qualification requirements for social work could be linked with the National Training Strategy Initiative and should fit within the NQF. The latter statutory framework will eventually specify all formal learning in terms of nationally and internationally accepted outcomes. Therefore, the development system for the social welfare human resources could most probably incorporate social work education and training in the framework of the NQF, have different levels of personnel, and be based on a system of credits for learning outcomes achieved.

As all student social workers presently receive a university education and training, it is important to note that as far as universities are concerned, it is determined in the Bill that SAQA will pursue the objectives of the NQF with due regard to the powers and functions of the governing bodies of universities, as provided in any Act of Parliament. Clause 15(3) of the Bill also refers to the position of universities in this respect. It therefore seems that qualifications from universities will not immediately be subject to SAQA (*South African Qualifications Authority Bill*, 1995:6, 11). During interviews conducted regarding the matter, it was stated that the co-operation of universities will be sought by means of negotiating the matter with the universities and their co-ordinating body over a period of time. It should, nevertheless, be noted that consideration of the taking of punitive measures against universities not adapting to the new NQF was recently advocated by an important political roleplayer (Universiteite dalk ..., 1995:2). It is clear, therefore, that at least as far as social work education and training are concerned, some pro-active thinking and planning are required with a view to the future.

Looking beyond social work at the wider field of social welfare, it should be borne in mind that social work is but one of a number of roleplayers in this field, although an important one. There are different occupational groups rendering services on this terrain, such as social workers, community developers, child care and youth workers, indigenous workers, social auxiliary workers, pastoral counsellors, mediators, institutional care workers and correctional officials. All these roleplayers need education and training for their specific roles. The present situation is that most of these roleplayers who are active in social welfare are educated and trained, and fulfil their roles to a great extent in relative isolation. This situation begs for better co-operation, since all of them have a common objective, namely furthering the social welfare of the community and its members.

Against this background, the need for a new pro-active and visionary approach towards developing new curriculum and qualification requirements for social work is identified. It is important to note that this approach will have to be developed and implemented by all stakeholders involved. Due to the fact that the SA Council for Social Work is the only institution with a statutory mandate to attend to the minimum standards of social work education and training, it is foreseen that its successor, the SA Interim Council for Social Work (SAICSW) will have to initiate and facilitate this process.

The implementation of the following approach towards developing new curriculum and qualification requirements for social work is recommended:

- The SAICSW, in conjunction with the JUC and all other roleplayers, should attend to ways and means for positioning social work education and training within the NQF.

- The SAICSW should be mandated to investigate the possible incorporation in its sphere of responsibility, of all occupational groups related to social work active in the social welfare field, and negotiate such incorporation with all stakeholders.
- The SAICSW, in conjunction with all other roleplayers, should devise a developmental system or pathway for the social welfare human resources, consisting of different levels of education and training (qualifications) based on credits obtained for learning outcome achievements, as prescribed by the NQF. As part of this developmental system, persons with a lower level of qualification (such as social auxiliary workers, indigenous workers or child and youth care workers) would be granted a specific number of credits towards a social work qualification. Social workers could also be divided into various levels, for instance from a generalist to a specialist.
- The SAICSW, in conjunction with all other roleplayers, should take the lead in instituting a NSB with representation by all roleplayers, to develop the necessary educational and training standards for social work and its allied or related occupational groups.
- The proposed NSB for social work and its allied occupational groups should develop standards of learning outcomes required at the end of a programme at different levels. Specific learning outcomes, to be set by the NSB, are referred to as unit standards, whilst a unit standard is a statement of learning for a particular level. Eventually standards set by the NSB will have to be accepted and endorsed by the SAQA, and nationally recognised certificates issued by the Education and Training Qualifications Authority concerned.
- The different occupational groups concerned would have to reach agreement in this respect without being limited by professional boundaries. It will be important to list and get agreement on all the elements in the social welfare sector and to establish and describe what the learning outcomes for the respective levels should be. Some of the units, that on interviewing for instance, would be common across more than one level. Therefore the perspectives at particular levels are of importance and should be acknowledged.

In conclusion, it is my personal contention that this new approach regarding social work education and training and establishing curriculum and qualification requirements for social work practice, could ensure the indigenisation of social work education and training, and could prepare social workers and members of allied occupations for efficient service rendering to all population groups in the South Africa of today.

Notes

1. Since this chapter was written and since the publication of the *Draft White Paper for Social Welfare* (1995) the necessary actions have been taken to ensure the development and redesigning of appropriate training and education programmes for all occupational groups in the social development sector (welfare), including social work, according to the requirements of the NQF (Department of Welfare, 1996:26).

   It is also foreseen that the NQF requirements will be incorporated in the transformation process of the South African Interim Council for Social Work.

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9 The UK approach to social work education and qualification: The Diploma in Social Work

Tony Hall [1]

Introduction

From the other contributions to this workshop, it is clear that there are many aspects to indigenisation. One of these is about ensuring that the content of training relates directly to real and current needs in the society in which qualifying students are going to practise; another is about recruiting students and workers from a broader range of people within that society than is normally and traditionally the case. Both of these elements relate directly to what I have to say about social work and social care training in the UK.

Having identified points of relevance, however, I would like to make it clear from the outset that I do not presume to suggest that anything of what I have to say about developments in the UK is necessarily relevant to possible future developments in South Africa. That is for others to decide.

What follows is partly a description of the new approach to social work and social care training in the UK, and partly a brief case study in institutional change. I speak as the Director of the Central Council for Education & Training in Social Work (CCETSW) which is the statutory body in the UK charged with regulating and promoting education, training and qualifications for social work and social care staff.

The need for change

A very few years ago, training for the social work and social care services in the UK was in a mess. As recently as 1987, the existing arrangements for social work and social services training were subject to growing criticism and in need of radical change. (ANNEXURE 1)

There were *two traditions of social work training* dating from the early 1970s — the "university-based" Certificate of Qualification in Social Work (CQSW), and the "employment-based" Certificate in Social Service (CSS). The CQSW offered a one-year social work training for graduates with so-called "relevant" (i.e. social science) degrees, and two years' training for graduates with non-relevant degrees and non-graduates. The CSS provided a qualifying programme for those in work, combining academic study with employment.

Both traditions had their supporters, but neither was able to cope with the rising expectations of the public and the growing demands of new legislation. Eventually

employers, educationalists, professionals and others all became united in their demand for reform.

Initially, the demand for reform was focused on the need for three years of training, i.e. the introduction of a single social work qualification achieved after two years for relevant graduates, and after three years for everyone else. Despite an extensive campaign that was almost universally supported by social work and related professions, the government rejected the call for three years although it did answer the call for a single award and a minimum training of two years for all, irrespective of their previous education or status.

Much of the focus at this stage was on changing the length and coverage of qualifying training for social workers. Yet the provision for social workers was already good compared with that for the majority of *other care workers* within the personal social services — residential, domiciliary and day care — who far outnumbered social workers, and accounted for 90 % of the total workforce of social services agencies. Most had little, if any, training for their work and there was no structure of nationally recognised qualifications appropriate for their use.

Problems were equally acute in the field of *post-qualifying training*. Few social workers with a basic social work qualification had any prospect of significant further training, and there was no nationally recognised structure of higher qualifications as for other professional groups.

A new structure of qualifications

Since the late 1980s, however, the UK scene has changed completely. By 1990, CCETSW had negotiated and agreed a comprehensive, UK-wide structure that was incorporated into the government's new Personal Social Services Training Strategy, launched in January 1991.

This was clearly not achieved by CCETSW alone. It involved an unprecedented degree of collaboration between CCETSW, the employment interests, colleagues in social work education, the professions and the government. For its part, the government, although unwilling to extend the period of training available for social workers, did substantially increase its investment in social services training as a whole: some of it channelled through CCETSW, and the remainder directly to other parts of the system. CCETSW was given the time and (some of) the resources to phase in the new structure over a five-year period starting in 1990/91.

This new structure comprises three main elements (ANNEXURE 2):

- National (and Scottish) Vocational Qualifications (N/SVQs);
- the Diploma in Social Work (DipSW);
- Post Qualifying and Advanced Awards in Social Work (PQSW and AASW).

Together they comprise a comprehensive "continuum" of qualifications designed to meet the needs of the total social work and social care workforce, throughout their careers.

The **key features of the continuum** are as follows:

- **PROGRESSIVE**. It provides an unbroken ladder to promote progress through the various levels of N/SVQ, on to a professional social work qualification where appropriate, and beyond into post-qualifying training and related awards.

- **ACCESSIBLE**. It maximises access for those in employment, or those wishing to learn as full- or part-time students by offering a variety of college-based, employment-based and distance learning routes to qualification.

- **BASED ON EMPLOYMENT NEEDS**. All the qualifications are based on competencies defined or endorsed by employment interests. For example, in the recent review of the DipSW, the work was undertaken in partnership with employment interests to ensure that the knowledge, values and skills taught to qualifying social workers are those regarded as important by their employers.

- **OUTCOME FOCUSED**. All the qualifications are assessed against explicit requirements of knowledge, values and skills.

- **COLLABORATIVE**. All qualifications are provided through active collaboration between social services agencies and education and training providers, rather than through traditional academic avenues of study in higher education institutions.

- **ASSESSED TO NATIONAL STANDARDS**. All qualifications are assessed according to common, UK-wide standards (achieved in part through a network of CCETSW-approved external assessors), and have universal recognition.

- **INCLUSIVE**. The new structure accommodates both existing training provision and new initiatives. It gives credit for experience acquired on the job and for past

training (including in-service training), as well as for traditional training courses leading to other qualifications.

- **LINKED WITH OTHER PROFESSIONS**. The continuum is designed to maximise links between social work and social care qualifications on the one hand, and the training and qualification arrangements for other related professions on the other.

- **INCORPORATING VALUES**. All qualifications address, amongst other value issues, how to counter unfair discrimination, racism, poverty, disadvantage and injustice as part of good practice in a multi-racial, multi-dimensional society.

- **FLEXIBLE**. The structure is designed to accommodate changing needs and circumstances as the personal social services evolve and change. The structure is already equally appropriate to the training and qualification needs of staff in statutory, voluntary or private social services agencies, and to all sections of the services — field, residential, domiciliary, day care — in social services, health, education and the probation and criminal justice services.

Considerable progress has already been made towards implementation of all three elements, although there is much still to do.

Diploma in Social Work

I will concentrate here on the Diploma in Social Work (the DipSW). The Diploma is *the* professional qualification for social workers across the UK. It has the following key features (specified in CCETSW's *Rules and Requirements for the Diploma in Social work*, 1995):

- **LENGTH**. Programmes last a minimum of two years. However, some programmes are extended, by the institutions which offer them, to three years. Conversely, DipSW programmes with specially approved arrangements, are able to appraise applicants' prior learning and experience and award credits (APEL) towards the DipSW, so shortening the length of their required training.

- **PARTNERSHIP**. Programmes are planned and run by educational institutions and employing agencies working together as "programme providers".

- **COMPETENCE-BASED**. Students have to acquire and demonstrate specified knowledge, core skills, professional values and competence to practise as a social worker.

- **STUDY AND PRACTICE**. Students divide their time between college study and supervised practice in an agency.

- **GENERAL OR PARTICULAR PATHWAYS**. Students acquire their core social work knowledge, values and skills either in a variety of settings, or through experience of a particular branch of social work employment, such as the probation service, a community care team in a social services or social work department, or the residential care of children.

- **VARIETY OF ROUTES**. Diploma programmes offer a variety of "routes" to meet the differing needs of different categories of students. These include full- and part-time college-based routes, employment routes (for those wishing to combine work and study), or through an increasing range of modular, open and distance learning routes.

- **NATIONAL MINIMUM STANDARD**. All students are assessed to a common, national minimum standard by reference to CCETSW's knowledge, values and skill requirements, overseen by a panel of CCETSW-approved and trained external assessors.

Currently there are over 100 DipSW programmes across the UK, approved by CCETSW and registering some 5 400 new students each year; sufficient to meet our annual output target of around 5 000 newly qualified social workers.

Students have, since the award was introduced in 1991, always had to develop and demonstrate specified knowledge, core skills, professional values and competence to practise as a social worker. These have just been updated in the light of experience, and after extensive consultation with key interests (social work employers, educators, the profession and the government), to make sure that the content of the DipSW remains relevant to current social work practice needs, as well as providing a firm foundation for the future.

To summarise, therefore, employers are now fully involved in determining the content of professional training; they share, with their partners the universities, responsibility for planning and running the courses and for selecting and assessing

students. In addition, for the first time in years, the numbers of students recruited and qualifying meet the estimated targets for service needs.

One disappointment, however, is that, despite heavy employer involvement in the programmes, there is a continuing shortage of practice placements for students, particularly in government agencies (social services departments), and in areas where skilled staff are most needed but where the risks are high, such as child care and child protection.

CCETSW's role

In establishing the DipSW, CCETSW had to grasp a number of nettles. Professional social work training had, since its inception in the 1950s, been the preserve of the universities; CCETSW, with its regulatory role and responsibilities, only came on the scene in the early 1970s, and was seen by some as interfering in academic matters — prescribing content, specifying details of requirements for approval and so on. As a result, CCETSW exercised only limited influence over the content of courses, and the variation in coverage and standards between one course and the next was clearly unacceptably wide.

By the mid-1980s, however, employer criticism of social work qualifications was rising, and CCETSW had to do more to ensure that social work students were developing knowledge, values and skills judged by their employers to be necessary for modern social work practice.

The following steps were among the most important for achieving the desired improvements, but were also the most contentious:

- **PARTNERSHIPS**. CCETSW coped with the traditional split between education and practice by considering for approval as DipSW providers only partnerships or consortia which included at least one university and at least one employing agency, sharing responsibility for planning and delivering the programme. The creation of partnerships (which frequently, as a result of local decisions, became larger consortia with several agencies and universities working together) was not easy; it involved time, energy and resources to clarify and negotiate workable arrangements. Many traditional antagonisms and stereotypes had to be overcome.

  Several years on, the partnerships have settled down into workable arrangements, and given a recent opportunity to suggest further changes, the consensus was that the partnerships should not be touched.

- **FOCUS ON COMPETENCE**. CCETSW dealt with the wide variety in the content of previous courses by prescribing, not a curriculum (in the traditional sense), but the knowledge, values and skills which students must acquire and

demonstrate by the end of their studies. The original specification, although related to "competency outcomes", was couched in very general terms. The recent review, conducted four years on, resulted in much clearer specification of *six* core competencies (ANNEXURE 3) which we believe are universal to social work in whatever setting these skills are subsequently practised.

The competencies were developed through an extensive project and consultation conducted in 1994/5 in collaboration with the main employers' body, the Care Sector Consortium. The outcome of the work was a set of "National Occupational Standards" for social work endorsed by the employers, and thus carrying far more authority and credibility amongst employers than ever before.

It has to be said that the greater emphasis on specifying competence has produced a further criticism of CCETSW by some of our academic colleagues who regard the "competency approach" as undermining the traditional notion of "professional education". My own view, though, is that it has provided a much clearer framework of expectations within which education can take place, and against which students' knowledge and skills can be more clearly assessed.

- **ASSESSMENT**. In order to deliver a UK-wide qualification with a common, national, minimum standard, CCETSW had to become more involved in the process of assessment, previously the exclusive preserve of the university academic and one close to the heart of the concept of academic freedom.

Part of the problem of variable standards had been addressed through the specification of competencies to be acquired and assessed (see above); the next challenge was the machinery through which these assessments were made.

Action was taken — through the specification of CCETSW's requirements for programme approval — on both the "internal" and "external" assessment arrangements.

Internal assessment. CCETSW increased the emphasis given to the assessment of practice by the practice teacher, and thereby made it more difficult for examiners to allow poor practice to be outweighed by good performance on the academic component of the programme.

External assessment. Traditionally, university social work courses adopted the familiar arrangements of appointing academics from other universities to act as external examiners. This system had a number of flaws as far as CCETSW's aims were concerned. External examiners were appointed by the universities themselves, and were not, therefore, entirely independent from local influence; they were drawn almost exclusively from academics who had not engaged directly in social work management or practice for many years; they were not necessarily well informed

about, or even sympathetic to, CCETSW's expectations of students; and there was no mechanism to ensure that the standards expected by individual external examiners were common across the UK.

CCETSW, on the other hand, regarded an external element in the assessment process as an essential ingredient in achieving consistency in standards. To do so it created the notion of the "external assessor" approved by CCETSW, paid by CCETSW and trained by CCETSW, with a requirement that they ensure that CCETSW's requirements are met and that they report to the Council every year on the standards achieved. Each programme is required to have at least two external assessors, drawn from a CCETSW-approved list comprising equal numbers of academics and experienced practitioners.

Conclusions

CCETSW has gone a long way in achieving its revolution in training for social work and social care staff, although there is always more to be done. I am confident that the standards achieved on social work training programmes remain high, and that coverage and standards are far in excess of what one reasonably expects from a two-year programme. I am even more confident that the knowledge, skills and values acquired by today's social work students are not only more directly relevant to modern social work practice in Britain than they have ever been, but also that they provide the kind of foundations of professional knowledge and skill which will allow practitioners to learn, adapt and change as needs and circumstances change their career.

At the same time, I am pleased to be able to report that the design of the system has made it possible for a wide variety of people, at various stages of their careers, to enter social work training and the profession of social work. For example, some 50 % of social work students are 30 years or older when they begin their social work training; and at this age they bring a wealth of knowledge and life experience into their training and their subsequent practice.

However, to reiterate one of my opening comments, the approach I have described was developed in the context of social work and social services development in the UK; it is clearly for others to decide whether and to what extent any of these ideas would transfer effectively to other countries or settings.[2]

Notes:

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2. Following the workshop discussions, a few thoughts occurred to me as worthy of emphasis in pursuit of the workshop's goals:

- *Greater clarity and common understanding of the key terms such as "indigenisation" and "indigenous workers" would help the debate about necessary action.* There appears to be significant variation in the use of these terms. For some the indigenous worker is a member of a specific section in the population, for example the more disadvantaged, while for others he/she represents an occupational category, for example auxiliary workers. However these two connotations should not be superimposed or merged in the mind and so lead to an understanding that the disadvantaged are only good candidates for auxiliary (lower level) positions. All occupational levels should be accessible to the disadvantaged, and ways and means should be found to open the ranks of the higher occupations — for example social work — to the less privileged sectors of the population.

- *Debates about the training of and qualifications for social workers should be conducted as part of a wider debate about the training and qualification needs of all occupational groups in the social welfare field.* There are dangers in dealing with social workers in isolation from the rest.

- *It may be worth exploring variants of the partnership arrangements (between universities and agencies) which have been developed in the UK.* Working together, however difficult, could help to ensure continued relevance of the content of programmes to real life agency practice as well as involve agency managers and practitioners more directly in the complex issues of preparing the next generation of social workers for effective work.

- *It is worth clarifying the intended outcomes of all types of qualification and training (in terms of the essential knowledge, skills and values to be acquired) before designing course curricula.* It provides a firm basis upon which to make judgements about what should and should not be included, and how topics should be taught. This is most easily reduced to a simple question: What do different categories of worker need to know and be able to do by the end of their training? It is also necessary to be clear about what can

realistically be achieved in basic training, and what can only be acquired through later experience and further training.

- *It is worth exploring ways of opening up access to social work education for a broader base of potential recruits, even if the necessary changes in programme structure cannot be achieved easily or quickly.* Four years of "traditional" study at a university must be one of the biggest, if not *the* biggest, barrier to access to the social work profession for many who would otherwise have the ability to become effective social workers. Options include, combining employment with academic study and supervised practice, distance learning, exemptions based on the accreditation of prior experience and learning (APEL), part-time programmes, or, more radically, shortening programmes to focus on the essential ingredients of professional training.

ANNEXURE 1

Education and training for social work/social care

Accumulated problems

Social work

- two qualifications
- wide variety of standards and coverage
- output below service needs

Social care

- most PSS staff without training or qualifications
- little training provision
- no qualifications structure

Post qualifications

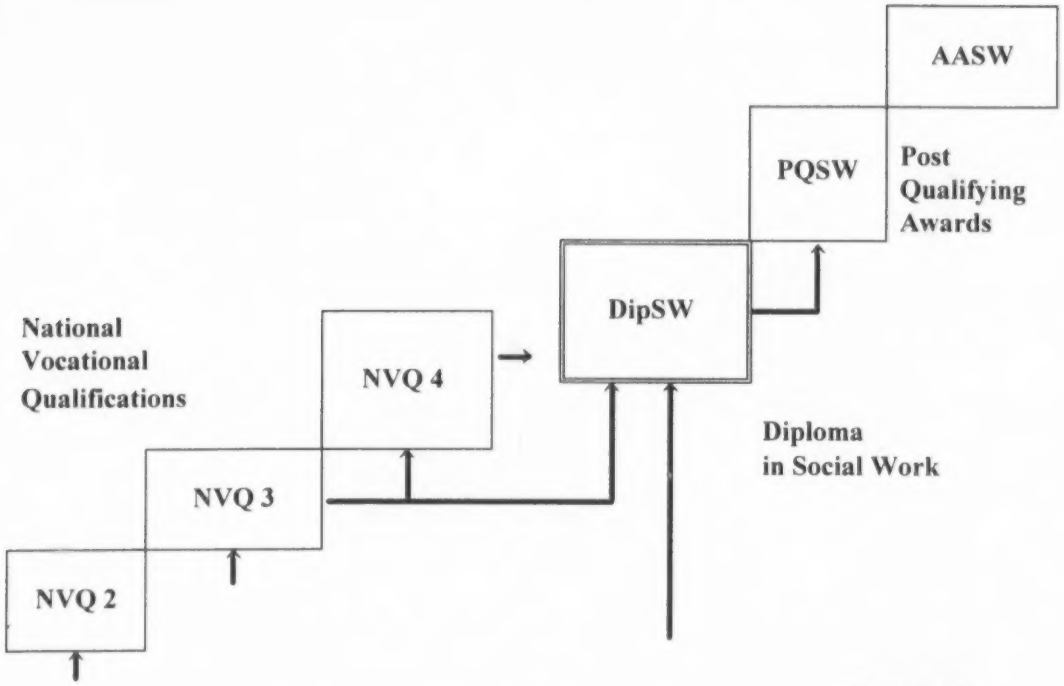
- no tradition of PQ training
- no PQ qualification structure

Overall

- no formal progression/career structure
- restricted access
- limited collaboration
- no workforce data base

ANNEXURE 2

Continuum of qualifications



CCETSW

ANNEXURE 3

Six core competencies for social work

1. **Communicate and engage**

   Communicate and engage with organisations and people within communities to promote opportunities for children, adults, families and groups, at risk or in need, to function, participate and develop in society.

2. **Promote and enable**

   Promote opportunities for people to use their own strengths and expertise to enable them to meet their responsibilities, secure rights and achieve change.

3. **Assess and plan**

   Work in partnership to assess and review people's circumstances and plan responses to need and risk.

4. **Intervene and provide services**

   Intervene and provide services to achieve change through provision or purchase of appropriate levels of support, care, protection and control.

5. **Work in organisations**

   Contribute to the work of organisations.

6. **Develop professional competence**

   Manage and evaluate own capacity to develop professional competence.

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